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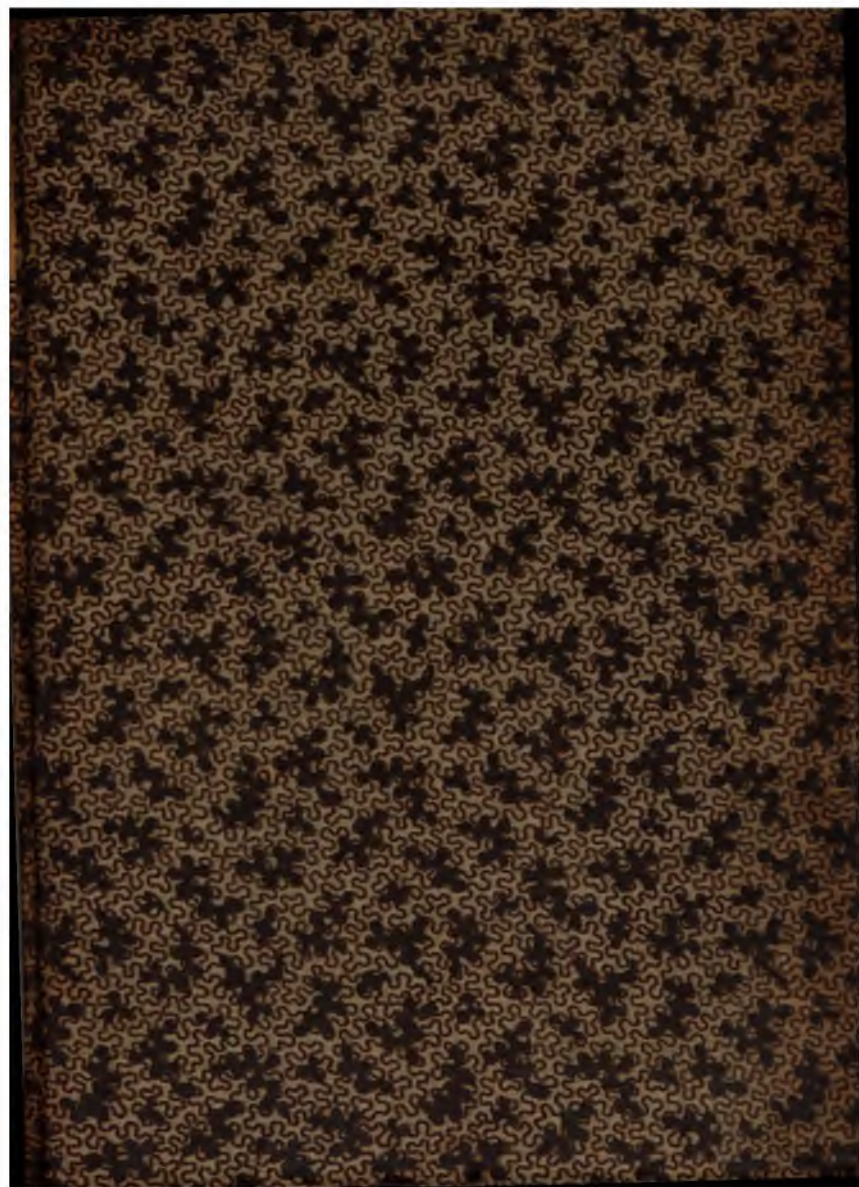
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**THE**  
**APOSTOLIC MINISTRY,**  
**AND THE**  
**QUESTION OF ITS RESTORATION**  
**CONSIDERED**  
**IN**  
**AN EXPOSITION OF PART OF THE FOURTH CHAP-**  
**TER OF THE EPISTLE TO THE EPHESIANS.**

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**BY J. W. ETHERIDGE.**

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Glорiam miraculorum etiam sibi vendicant falsi Prophetæ, ut hoc de prætextu non debeamus vel latum unguem abduci à veritate evangelii. Lumen Propheticum ejusdem est conditionis; neque post doctrinam nobis in scripturis revelatum, novis est inhlandum aut temere credendum iis qui illas jactaverint; ostentarunt etiam Eθνici sua oracula; Hæretici quoque et Fanatici suas revelationes.——TURRETINE.

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TO THE  
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WESLEY CHAPEL, FALMOUTH,  
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## ADVERTISEMENT.

The following discourse, which was delivered in substance, in the course of the writer's ordinary duties in the Wesleyan Chapel, Falmouth, would never have been presented to the public eye, but for the pressing request of many whom he feels it his happiness to serve in the Gospel. He would take the liberty however to say, that the assiduous efforts which the agents and advocates of the "Irvingite" system are making, to give general dissemination to their principles, have induced him to wish that, the subject attempted in this little tract, may invite a more extensive consideration than has hitherto been given to it, and that the attention and research of his more qualified brethren in the ministry, may be directed to a theme which he feels he has treated so inadequately.

PENRYN,  
January, 1836.

## EXPOSITION.

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### EPHES. iv CHAP., VER. 7—15.

*“ But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. ( Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”*

In days of speculative strife like ours, when, not only the more permanent and habituated errors of ages maintain their existence, and still influence the destinies of myriads;—but when the long forgotten and mani-coloured heresies of ancient times revive around us and live again, and Satan himself, transformed into an angel of

light, is believed, confided in, and adored, —how invaluable the presence and possession of a standard of truth, unquestionably divine in its origin, immutable in its nature, and supreme in its authority, like that contained in THE WORD OF GOD:—a canon and rule of *truth*, at once infallible and changeless; and a test of *error* so searching and complete, that in its conscientious use, the believer may ever detect its illusions,—may strip the destroyer of his disguise, and distinguish in time, the machinations of hell, from the counsels and requirements of heaven.

The portion of scripture which forms our text for this morning, invites us to the examination of a subject at all times interesting to the christian church, but which has lately assumed a local importance (a) that not only warrants, but demands the closest attention we can give it.

When your implicit credence is summoned, on the pain of the forfeiture of your salvation, to doctrines of which till lately you never heard, and your submission, absolute and entire, is required to an hierarchy of ecclesiastical government professedly invested with the literal and awful authority of the Christ-commissioned founders of the church, it surely becomes you to pause before you make the surrender—to estimate the credentials of the self proclaimed

(a) See Notes.

messengers of heaven, and asserting the privilege which the New Testament bestows upon the believer, to "prove all things," and to "try the spirits whether they are of God."

The chapter before us opens with a persuasive exhortation to the habitual exercise of those gracious dispositions which so materially form and demonstrate the christian character:—humility and meekness,—longsuffering and love. It is peculiar to christianity to represent the meek and lowly virtues as of transcendent excellence in the sphere of morals. Whilst the instincts of depravity are gratified by the aspirations of pride, the explosions of anger, or the perpetration of revenge; and the more chastened principles of philosophy, so called, lead its votary to regard magnanimity and courage, sensitiveness to personal reputation, and contempt of danger and of death in upholding it, as standing highest among the attributes of moral worth;—the exercise of patience and meekness under provocation, and the mercy which sacrifices self for the welfare, even of an enemy,—though admitted to be virtues, are regarded nevertheless by the mass of society as too tame to excite their admiration, and too much at variance with the interests and impulses of life, to constitute a high model of character, or to form a principle of conduct. But in

the heaven-descended philosophy of the gospel, the in-being and habitual exercise of such dispositions are essential to that condition of mind in which only a man shall be prepared to meet his God. They were among the radiant excellencies of the Lord Jesus, who was "meek and lowly in heart," and they are still the emanations of his spirit's grace, without whose sanctifying work no man can be his. "The fruit of the spirit, is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts. (b) I therefore, (writes the apostle in the first verse,) the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, and with longsuffering, forbearing one another in love."

No association of beings, short of the society of the glorified, will be found in all respects perfect: it is therefore by no means surprising, that even in the apostolic time, discussions and differences of a painful nature should have interfered, at intervals, with the peace of the church. Traces of this are visible in many of the epistles, and are discoverable in this to the Ephesians. That church appears to

(b) Gal. v. 22.

have been composed partly of converted Jews, and partly of christianized Gentiles, and from the varied habitudes of their past life, arising from education and other causes, there would be a frequent collision of opinion, that jarred upon those harmonies of feeling, the inviolable maintenance of which was at once their interest and duty. St. Paul, therefore, guards them against this evil, in the admonitory language of the second verse. "Endeavouring—intensely labouring (c) to keep the unity of the spirit in the bond of peace." By "the unity of the spirit," we understand not merely spiritual or ecclesiastical consociation, but also that unanimity in sentiment and affection which is worthy of, and springs from, the Spirit of God; the fruit of that holy effluence which descends from the most High, and leads the mind whom it hallows, to Himself again. The presence and dominion of grace like this, will produce the only uniformity of which, in the present state, the christian church throughout the world is capable;—uniformity, (to adopt the expression of Dr. Samuel Clarke) not of opinion in the bond of ignorance, nor of practice—ceremony,—in the bond of hypocrisy,—but uniformity of spirit in the bond of peace." (d)

The duty of cherishing this holy unanimity the sacred writer inforces, in the first

(c) σπουδαζομεν.

(d) Note B.

place, by an argument drawn from the *relation* which subsists between members of the same church, (a relation so intimate, as to be represented by the unerring spirit of truth, as analogous to that which is found between the several parts of the same vital system ;) partakers of the same grace and participants in the same privileges immunities and hopes ; professors of the same faith ; sons of the same God. How strong therefore the ties of a relationship like this ! —for “*there is one body and one spirit, even,*” or “*as also ye have been called to one hope of your calling.* (e) *One Lord, one faith, one baptism. One God and Father of all who is over* (επι) *all, and with* (δυναμις) *all, and in you all.*

The text comes in immediate sequence to these statements, and constitutes in fact, a second argument for christian unity : since the gathering together and edification of the church in the unity of the spirit, was one of the Redeemer’s great designs in the institution and endowment of that astonishing ministry, to the origin and varied designations of which he proceeds to allude : Ver. 7. *But to every one or rather, for the same purpose* (f) *there is giv-*

(e) καθως και εληθηγε. (f) Ενι δε εκαστω. κ.τ.λ. The particle *δε* is often used to introduce an additional argument or sentiment on the same subject. The critical reader is referred for examples to Matt. v. 31., Rom. viii. 30., 2 Cor. ii. 12. The manner in which

*en to every one of us*—(the apostle speaks of himself and his fellow labourers of all orders,)—*grace*—a gracious function or office, according to the measure—i e, suitable to the nature and degrees, of the gift of Christ. Wherefore he—the Holy Spirit in the oracle of the sixty eighth psalm, saith, “When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, many grow up into him in all things, which is the head, even Christ.”

The primary subject of our present in-

I have taken the liberty to translate it above, is congenial with its import in many passages.—Thus in Mark xvi. 9. it is used *causally*,—whilst in Rom. viii. 6., Rom. xii. 6., 1 Cor. xii. 21. its obvious *illative* sense requires it to be rendered by therefore or wherefore.



vestigation is the nature of the apostolic ministry, and the possibility of its actual restoration: an enquiry which will be prosecuted with greater advantage, by approaching the subject as it stands in connexion with the consecutive topics of the paragraph at large.

## I.

The first of these brings before the vision of our faith, one of the most brilliant events in the evangelical history: THE ASCENSION OF THE LORD JESUS CHRIST to his mediatorial glory. "*When he ascended up on high, he led captivity captive, and gave gifts unto men.*" It was in this event that the Redeemer's actual exaltation commenced. From that moment the days of his mourning were ended. For three and thirty years he had tabernacled with the children of earth, surrounded evermore by the sorrows and sins of this fallen and curse-stricken world. He had borne our griefs and carried our sorrows; and then, in making the all-sufficient expiation for our sins, he had attracted upon himself the essentials of their complicated penalty, and sunk into the gulph of death. His soul was made a sacrifice for sin, and that sacrifice was infinitely available. For, as he was delivered for our offences, so was he raised again for our justification. His resurrection was the sealing evidence of the effi-

cacy of his death, and demonstrated at once the reality and acceptance of the satisfaction which had been made in his blood-shedding. His exaltation followed: that, "having by himself purged our sins, he might sit down on the right hand of the Majesty on high." Hence, after having showed himself alive after his passion, by many infallible proofs, being seen of his church forty days; and having spoken to them of the things pertaining to the kingdom of God, and charged them that after his removal, they should tarry at Jerusalem until endued with power from on high, by the baptism of the Holy-ghost, to become his witnesses to the uttermost parts of the Earth,—he led them out as far as to the heights of Bethany, and in the act of blessing them, was "parted from them," and carried up into heaven. (g)

The language of the eighth verse is a quotation from the LXVIII Psalm, and taken as a whole, instructs us in some particulars respecting this astonishing event which have not been recorded by the evangelist.

Thus for example, we learn, that *the Redeemer's ascension was distinguished by the attendance and homage of the celestial world.* "The chariots of God are twenty thousand, even thousands of angels, the Lord is among them as in Sinai, in the

(g) Acts i. 3—11., Luke xxiv. 50.

B

holy place." (*h*) It was characterized by a solemn magnificence, of which the triumphal pomp of earthly conquerors may give us an idea, however remote and inadequate. As the angels who carried up Elijah (2 Kings, ii. 2.) on account of their resplendent appearance, are metaphorically called "a chariot of fire, and horses of fire," so here, a similar designation is given to those radiant hosts who met and attended the God-man in his ascent. The two shining ones who appeared to the disciples on mount Olivet, were but a visible part of a vast, tho' to man, invisible array. In that hour the angels of God ascended and descended (in attendance) upon the son of man,—yea, all the angels of God worshipped him: nor was it the first tribute of their homage: on a prior occasion, one of their number had announced his birth to the shepherds, "and suddenly there was with him a multitude of the heavenly host, praising God, and saying, glory to God in the highest and on earth peace, good will toward men." In some of the scenes of his deepest humiliation they had pressed into his presence, and had "ministered unto him." When fainting with hunger in the desert, and when bleeding with agony in Gethsemane, angels were nigh him. At the day break of his triumph, they had announced his resurrec-

(*h*) Note C.

tion, and in the event now under our review, they witnessed and proclaimed the consummation of his victory over hell. The chariots of God, in flaming glory swelled the grandeurs of his triumphal return;

The helmed cherubim,  
And sworded seraphim

Were there, in glittering ranks, with wings displayed;

and angels and archangels, governments and principalities and powers, yielded him allegiant service, and proclaimed him welcome to the heavens. "Lift up your heads O ye gates, and be ye lift up ye everlasting doors, and the king of glory shall come in. The Lord, strong and mighty; the Lord mighty in battle; the Lord of Host, the King of Glory." (k)

*It was a demonstration of his victory over the powers of evil, and a pledge of their final overthrow.* "Thou hast led captivity captive." The leaders of the guilty revolt in which our world was involved, and who had bound mankind in the iron slavery of sin, were themselves overcome by a stronger than they, and the prey was taken from the mighty. "For this purpose was the son of God manifested, that he might destroy the works of the devil." The hour came, which was the crisis of the universe. The unearthly conflict was fought, and the victory won, but won by

(k) Psalm xxiv.

appalling humiliation and apparent defeat! "As many were astonished at **him**, his visage was so marred more than **any** man, and his form more than the sons of men, yet it was that so he should sprinkle many nations!" His blood, which crimsoned Gethsemane and Calvary, at once gratified the infernal adversary, and destroyed him; and "THROUGH DEATH, **he** deposed him that had the power of death, that is, the devil, and delivered them **who**, through fear of death, were all their lifetime subject to bondage." The cross of Golgotha—the monument of shame, was wreathed with the palms of victory, and "having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." (1) The first token of this conquest was presented in his resurrection, but a still more glorious demonstration was reserved for his bright ascent,—when he took possession of his mediatorial throne, and commenced the exercise of that plenitude of power which had been given him in heaven and in earth.

*It was signalized by extraordinary tokens of beneficence to our world.* "To men gave he gifts." This may refer to the vast circle both of saving and providential benefits which our hell-deserving, yet redeemed race has received under the benign

(1) Psalm lii., Heb. ii., Col. ii. 15.

administration of Jehovah our Righteousness; since "the rebellious also" are numbered among their recipients. And thus, in the chorus of gratitude which immediately succeeds these statements, the voices of all nations, and through all ages may unite. "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation: he that is our God is the God of salvation, and unto God the Lord belong the issues from death." But the especial character of these bestowments will be seen by the application which St. Paul has made of this passage in the subsequent parts of the paragraph under consideration. He "*received*" the HOLY GHOST, that he might *give* it; on his head the plenary anointing was poured, that from him it might descend to the skirts of his garments. Here is a theme which would of itself require a volume: we are compelled however, in this rapid exposition, to regard it but as subsidiary to the *whole* of the subject of which it forms a part.

## II.

With equal brevity it behoves us to notice in the second place, THE APOSTLE'S COMMENT UPON THE TERMS OF THIS PREDICTION. Verse 9. "Now he that ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far

above all heavens." The meditative reader will perceive a three-fold object intended by this comment. *It asserts the identity of the glorified, with the previously abased, Saviour.* St. Paul argues that the expression *He ascended on high* can have no meaning, applied to Christ, our Immanuel, unless it was he who had also descended first into the humiliations of our world. The "lower parts of the earth" (*m*) is a Hebraism apparently quoted from the Psalms, in which it is employed, to denote 1. conception in human nature, and 2. the grave, or the state of the dead. (*n*) Applied to the Redeemer's humiliation, therefore, we may regard it as expressive of the facts, that he assumed our nature and was born of woman; and that "being delivered for our offences," and slain that he might redeem us unto God, he

"Entered the grave in mortal flesh  
And dwelt among the dead."

*It obviates an objection which Jewish infidelity had levelled against the Messiahship of Jesus*; the unbelievers of Jerusalem had argued that the Christ was never to die, (*o*) and therefore that the crucified Nazarine could not be the Christ: whereas the apostle proves that the express terms

(*m*) τα κατωτερα μέρη της γης. Heb. Tachtiyth haaretz. (*n*) See Psalms cxxxix. 15., and lxiii. 9. Note D. (*o*) John xii. 34.

of one of the most brilliant predictions of Messiah's glory, contained in the whole canon of their scriptures, necessarily implies his anterior descent from heaven, and his degradation and death upon earth.

Whilst finally, we conceive *it traces a connexion between the abasement and exaltation of Messiah in the way of result, or reward.* "He that descended is the

same also that ascended up far above all heavens." The inspired author notes this more distinctly in other parts of his epistles. Thus, in the first chapter of that before us, he writes, the Father raised Christ from the dead, and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come. This is still more amplified in the Epistle to the Phillippians.

"He made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

WHEREFORE God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth; and that every tongue



should confess that Jesus Christ is Lord to the glory of God the Father." To the same truth, indeed, had witness been given in the discourses of the prophets, and in the inspired anthems employed in the worship of the old testament church. The solemn oracles of the Psalms which speak of the griefs and passion of Messiah, will be found often to connect them with his triumphs. They foretell, that God who would have showed him great and sore troubles, would quicken him again and bring him up again from the depths of the earth. He would increase his greatness and comfort him on every side: a seed should serve him and it should be counted to the Lord for a generation. (p) The visions, too, of Isaiah, are so full and so clear upon this subject, that they may be said to constitute a prophetic gospel.

Behold my servant shall prosper,  
He shall be raised aloft, and magnified, and very highly  
exalted.

As many were astonished at him :  
To such a degree was his countenance disfigured,  
More than that of man :  
And his form more than the sons of men !  
So shall he sprinkle many nations,  
Before him kings shall be silent.

\* \* \* \*

It pleased Jehovah to crush him with affliction.  
If his soul shall make a propitiatory sacrifice  
He shall see a seed, which shall prolong their days;  
And the gracious purpose of Jehovah shall prosper in his  
hands.

Of the travail of his soul he shall see (the fruit) and be  
satisfied.

(p) Ephes. i. 20., Phil. xi. 9., Psalms xli., lvi. &c.

Therefore will I distribute to him the many for his portion,  
And the mighty people shall he share for his spoil,  
Because he poured out his soul unto death. (q)

Thus "he that descended is the same who ascended:" and thus too did the spirit which was in them testify alike to prophet and apostle the covenant connexion between the sufferings of Christ and the GLORY that should follow.

### III.

THE GRAND PURPOSE OF THE REDEEMER'S EXALTATION IS DECLARED. *He ascended up far above all heavens that he might fill all things.* Literally, he ascended up far above all the heavens, that he might ACCOMPLISH all things. The verb (*r*) rendered "to fill," though in some passages it certainly has that import, in many others signifies to *fulfil, complete*, or as above, to *accomplish*. The following may be specified as examples: "Think not that I am come to destroy the law or the prophets, I am not come to destroy but (*πληρωσαι*) to fulfil. Matt. v. 17. There talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which (*πληρουν*) *he was to accomplish* at Jerusalem. Luke ix. 81. Now when he had ended, (*επληρωσε*) *had completed* all his sayings in the audience of the people, &c. Luke vii. 1." The Greek Fathers illustrate the word by the idea

(q) See Lowth's and Smith's Isaiah (*r*) *πληρωω*.

of filling a vessel to the brim, which was before but partially filled,—and the completion of a picture, previously sketched. And thus in the text, from a careful consideration of its use elsewhere, and its bearing on the subject of the apostle's statements, we may regard it as expressive of the accomplishment or completion of those vast designs of mercy to our world, which Jehovah purposed in Christ. (s)

It is often the fate of human enterprises to fail, either from the want of ability or of perseverance of will in those who projected or began them with ardour. The redemption and salvation of mankind, however, were the project of an eternal and immutable mind, and their consummation will be effected by omnipotence. He, who of old laid the foundation of the earth, and the work of whose hands is the heavens, is unchangeably the same, and his years cannot fail. He fainteth not, neither is weary. His counsel shall stand, and he will do all his pleasure. Still Redemption, like that of the first creation, is a work of progressiveness. Although complete in the mind of God, and complete, too, in the sufficiency of its provi-

(s) The ancient Syriac translator appears to have regarded the word as having here the same aspect of meaning. He renders it by *danshalem cul*—"ut perficeret omnia," that he might thoroughly finish the whole.

sions, its developement to the vision of the universe is gradual. The beams of the day spring glanced long ago upon the nations, and the glory now travels upwards to the meridian. The promise was given at once upon the fall, but not immediately fulfilled: ages rolled on, before "the fulness of the time was come, and God sent forth his son." And when that epoch arrived, and the Redeemer was manifested in the flesh and dwelt among us, he passed to the crisis of expiation by degrees: nothing was premature,—nothing hastened,—he waited for his "baptism" and his "hour." The events of his appearance and stay upon earth, and his transit to the skies;—"the mystery of his holy incarnation, his holy nativity and circumcision, his baptism, fasting and temptation;" the miracles of his arm and the wisdom of his lips;—and at length, "his agony and bloody sweat, his cross and passion, his precious death and burial, his glorious resurrection and ascension, and the coming of the holy Spirit as the proof of his entrance into heaven itself,—were all links in the same chain, all parts of the same stupendous whole, whose first intimations were the dawnings of hope upon a benighted world, and whose completion will array the church triumphant in the splendours of the vision of God.

The ascension of Christ must be re-

garded as an integral part of his mediatorial undertaking. It was a sacerdotal act, and was typified in the Levitical ritual, by the entrance of the High Priest within the veiled and most holy sanctuary, the emblem of heaven, with the blood of atonement and the incense of rising intercession. (s) The Redeemer "ascended up, that he might *accomplish*" *this*. "He passed *through* the heavens" (t) thus penetrating the veil—into the holy place—not that made with hands which was the figure of the true,—neither by the blood of goats and calves, but into *heaven itself*, and with his *own blood*, there to appear in THE PRESENCE OF GOD for us. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

But a priest for ever after the order of Melchisedec, the sacerdotal grace of Jesus is combined with Kingly power. For *this* cause he both died and rose again, that he might be *the Lord* both of the dead and the living. Just before his ascent he declared himself the possessor of all power both in heaven and in earth,—and the day when he left this sphere of mortality, he was solemnly installed in that universal supremacy which has placed him far above all principality and power, and might and

(s) Lev. xxi. Note E. (t) διεληλυθота των ουρανους. Heb. iv. 14.,—ix. 12. 24.

dominion and every name that is named, not only in this world, but also in that which is to come.

The exercise however of this power, is at *present*, administrative and mediatorial. He was invested with it that he *might accomplish all things*, and the pleasure of the Lord shall prosper in his hands. Swayed by his sceptre, the movements of providence co-operate with the agencies of grace, in the production of the same sublime result. The work which he has begun, he will not fail to complete. He has made bare, to the sight of the nations, that arm whose strength can never wither, and whose efforts cannot be abortive, and all the ends of the earth shall see the salvation of our God. The saving plan is now in movement, and proceeds, in ever enlarging developements, under the superintendence of infinite wisdom, mercy and power, towards a consummation, which will combine at once, the glory of God, the ineffable joy of the Mediator, and the rapturous blessedness of millions, whom no man can number.

#### IV.

IN THE ACCOMPLISHMENT OF THIS MOST GLORIOUS PURPOSE, THE EARLIEST ACT OF THE SAVIOUR'S ADMINISTRATION IN HEAVEN, WAS TO PROVIDE FOR THE MANIFESTATION OF THE GOSPEL TO THE WHOLE WORLD. From the moment of the first promise, human

happiness has been essentially connected with the great principles of *christianity*; and if the world be ever restored to happiness, it must be christianized. As human nature has been essentially and universally the same through all time since the fall, so the principles of *christianity* have ever borne the same relation to it. Those principles are medicinal, restorative, saving: where depraved man has been really healed, restored, saved,—*they* have triumphed;—where *they* have remained unapplied, moral disease, depravity, and ruin, have characterized his condition and doom. “In every age,” says a profound observer, (u) “*christianity* proves itself the only means by which the innate evil of human nature, which always remains the same, though it is at sometimes developed in open excesses, and at others in hidden wickedness, can be purified, and from its inmost foundations ennobled and exalted.” In every age therefore, *christianity* has the same relation to the corruption of human nature, which in it alone can find its radical cure. “The declaration of Christ is universally proved true, that he came not for the sake of the righteous, but for the sake of sinners; not for the sound, but for the sick.” When we therefore regard it as exactly applicable to the wants of man, and as infal-

libly successful in relieving those wants, and in restoring him to holiness and happiness wherever it is received and obeyed; and when, moreover, "it is constantly seen how every human affection finds its place in christianity, a scheme which calculates upon the developement of the whole nature of man; and how the opposite and conflicting powers and affections of man's nature can be reconciled to each other by this alone," it will be universally proved that christianity is the leaven destined to leaven the whole mass of human nature. (v)

During his ministry upon earth, the Lord Jesus had limited the circuit of his personal agency to Judea, and its immediate vicinage. The twelve, and the seventy also, in their first commission, were strictly enjoined to confine their ministrations to the House of Israel. (x) That this restrictive prohibition was given in deference to the prejudices of the Jews, or in the least degree to give sanction to their notions of superiority over the heathens, or semi-heathens, with whom they were surrounded, (though the ordinary) is shown by a recent commentator (y) to be a very

(v) Ibid. (x) Matt. x. 6. (y) Vide the late Rev. R. WATSON's admirable note on Matt. x. 5., the substance of which is incorporated above. The delight with which the student of scripture reads the "Exposition of Matthew," must be mingled with poignant though submissive regret for the compara-



unfounded opinion, and to be wholly inconsistent with that spirit of charity and kindness to the whole world, which so often breaks forth in the discourses of our Lord himself. This first mission of the disciples, as appears from the foregoing chapter, proceeded from Christ's deeply excited compassion for the neglected and perishing condition of the Jewish people; so that their degradation and misery, and not their fancied superiority, were implied in it. Christ indeed was sent first and principally to the Jews, and so were his apostles; and the reason was obvious. Christianity was to be built upon the foundation of the old testament, as its fulfilment and completion. No other people had been placed in such a course of training to receive it; and either the Jews, who held the prophecies of this new dispensation, and certain principles common both to the new and to the old, must be convinced of the truth of Christ's claims and doctrines, or be reasonably silenced, by appeals to what they held sacred, before christianity could be proposed to any distant nation with the hope of success. The kind affection of our Lord to his country—for among his other illustrious virtues

tively early removal of that burning luminary from the earthly church. Judging from those glorious fragments, what would the commentary have been, as a whole! Ex pede, HERCULEM.

he had shown us what a pure and ardent patriotism really is—would impel him to seek first the salvation of his own people : but the design was higher than this. The gospel system had been yet but imperfectly announced, and indeed was incomplete, as wanting the facts of the great sacrifice, the resurrection, the ascension, and the priesthood of its Founder ; by all which many important prophecies were yet to be accomplished ; and the time therefore was not come for its being propounded to Gentile nations, who did not admit the preliminary and preparatory dispensation of the old testament. Yet before christianity received its perfect form, and was stamped by the hand of its divine author with its final seal, an opportunity for effecting a great good presented itself among the Jews. John the Baptist had, by his preaching, produced a great impression upon the people, and led them to expect the immediate appearance of the Messiah : now the offices of these first messengers was to declare in different directions through the land, that JESUS was that Messiah ; to work miracles in his name in order to prove it ; to relate his mighty works ; and to repeat his sayings and discourses ; thus calling forth prayer and incipient faith and spiritual desires, and disposing many to receive the gospel when it should in its complete form and its

fulness of evidence, be proposed to them.

The restriction of their ministry therefore to the Jews, was but temporary, and subordinate to an important purpose. Their first ministrations were not, in the fullest sense, *evangelical*,—"The kingdom of heaven was hitherto, but—*at hand*." But thus favoured as were the Jews, there was at the same time a presentiment in their church, however disagreeable to their national prejudices, that the barrier of distinction between them and the heathen, would ultimately be broken down, and the Gentiles be admitted to the liberty of the sons of God. Intimations of this had been given by the prophetic spirit, the recognition of which by the faithful, had excited the expectancy that the more perfect and saving manifestation of the divine will to be made by the Christ, would be a light to lighten the Gentiles, as well as be the glory of Israel. The gloom-wrapped nations were to rise up and hail its beams; the glory of the Lord was to be revealed, and *all flesh to see it together*, because the mouth of the Lord had spoken it.

The disciples, on the ascension of Christ, were left under the full conviction of the divine purpose, regarding the universal diffusion of the gospel, and bound by the solemn obligation of his command to consecrate their lives to its accomplishment. St. Luke records it as one of the Redeem

er's last injunctions, that they should tarry at Jerusalem, till endued with power from on high—the energy of the Holy-Ghost sent down from heaven—by which they should be qualified *to become his witnesses*, not only *in Jerusalem and in all Judæa—to the Jews* who adhered to the law of Moses, and the prophetic writings : worshipping Jehovah only, and keeping up the temple service in their Metropolis, —but also “*in Samaria*,”—whose inhabitants formed a middle race, between Jews and Gentiles,—“a mongrel people, who worshipped the God of Israel in common with other Gods,” (z) “*and unto the uttermost parts of the earth*,”—the great mass of nations who were lost in idolatry, and destitute of any knowledge of the true God ;—to *all mankind*, therefore :—in accordance with their grand commission, which is verbally recorded by St. Matthew ; “All power is given unto me, in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy-Ghost. Teaching them to observe all things whatsoever I have commanded you ; and lo I am with you alway, even unto the end of the world. Amen.” (a).

The great qualifying power for this stupendous work, was that imparted by the

(z) Dr. A. CLARKE. (a) Matt. xxviii. 19. 20.

Spirit, and the offices and endowments with which they were invested, were such as were exactly adapted to the then present state of the world. The wide world was under the death-like reign of ignorance, or of unbelief. The messengers of christianity, whilst they proclaimed the truth, which was able to make the ignorant wise unto salvation, were empowered to demonstrate that truth by mighty signs and miracles, by the force of which unbelief was compelled to give way to conviction.

The day of Pentecost witnessed the demonstration of Messiah's power in heaven, by the mission of the Spirit; the Holy-Ghost which till then had not been given because Jesus was not yet glorified, now came. The christian church was sanctified as the habitation of God.—The heralds of the cross arose, strong in the Lord and the power of his might, and entered upon their career. They went forth, the Lord working with them every where, and very little more than the life-time of a generation, christianity had leavened the Roman Empire.

The Agents employed in this unprecedented work, are enumerated in the eleventh verse of the chapter before us. "*And he gave some apostles,*"—that is, constituted or appointed them to be apostles, (b) "*and some to be prophets,* and some to

(b) The verb *δίδωμι* is here used in the sense of

be evangelists, and some to be pastors and teachers." The offices notified by these designations are so well illustrated in the new testament, and the earliest uninspired records of the church, as to render it easy both to ascertain their nature, and to decide upon the likelihood of their restoration.

### APOSTLES.

The designation *Apostolos*, Apostle, literally signifies one who is delegated *or sent* (c) by another on business of moment. There are two words used in the new testament for *sending*: the one is *πεμπω*, *Pem-po*, employed familiarly to denote ordinary and trivial errands; and the other, *αποστέλλω* *apostello* (whence *apostolos*) indicative of a more solemn and important commission or delegation. The general use of this latter verb in Greek authors, is to denote a mission, or sending forth on the public interest. In that language *στελλω*, *stello*, signifies to instruct a messenger, to prepare

to admit to, or entrust with, any office or authority. "Constitutio, eligo officium, munus aliqui demando." SCHLEUSNER, in voc (18)—Thus CHRIST is said to be *given* head over all the church—Ephes. i. 22. *Και αυτον εδωκε κεφαλην*—which MACKNIGHT accordingly renders, "and hath *appointed* him head over all." Hence too, the valuable French version of LE MAISTRE DE SACY, reads it "Lui meme donc a donne a son eglise quelques-uns pour etre apotres d'autres pour etre prophetes, &c."

(c) *ὁ ἀπισταλμινος.*

or furnish for an expedition—and ἀποστελλω, apostello, is to send forth, thus instructed, furnished, or prepared. (d) Hence the name apostolos was sometimes given to an expedition, whether military or naval,—as also to the leader or admiral of a naval armament;—sometimes to a state missive or document, (e) but especially and most frequently it belongs to a legate, envoy or ambassador, authorized by one political power to negotiate public affairs with another. Thus in Herodotus ἀποστολός and κηρυξ, Kérux, a herald, are of one and the same import. (f)

The verb in the *Hebrew* scriptures, which corresponds to *apostello* is *shalach*, to send, to commission; Gen. viii. 7., xxi. 14., and xxiv. 56., whence *shaluch*, a messenger, legate or ambassador. In the Talmudic writers the *shalichin* were those who collected the tithes and other offerings for the Levites. This function was called also ἀποστολήν the apostleship. (g) The name was retained among the Jews, after

(d) *Mitto cum mandatis, ablego.* HEDERIC. (e) *Apostolus classium et expeditio maritima: classis. Imperator classis. Literæ dimissionæ. Ibid; and LABBEI, Glossaria Vesperum. "Qui hoc nomine eos qui expeditioni præerant triremium indigitare."* HEINSIUS, Στολὺς from στελλω was *expeditio militaris vel classis.* Hence the military use of ~~the~~ name. (f) HERODOTUS, in clio 21. (g) GROTIUS quotes Julian's Ep. ad Judæos, and Epiphanius, for this application of the term. In Matt. x.

the destruction of their city and polity, to denote those officers who were commissioned by the patriarchs of their various synagogues, and sent into the several parts and provinces under their jurisdiction in the capacity of visitors or commissaries, to see that the laws were duly observed, and to receive the *aurum coronarium*, or tribute money. (h)

There is an opinion that St. Paul, before his conversion, had sustained the office of one of these Jewish *shalechin*; and that it is to this circumstance he refers in the beginning of his Epistle to the Galatians, where he styles himself "an apostle, not from man, nor by man. "As if he had said Paul, no longer an apostle of the Jewish Rulers, nor sent by men, to maintain the law of Moses, but *now* an apostle and envoy of Jesus Christ." This however is indeterminable: though it is highly probable there is an allusion in the passage to those apostles of the Jewish church.

In the new testament, the highest ap-

(h) Reference is made to these Jewish apostles in some of the edicts of the latter Roman Emperors. Thus Honorius and Arcadius, in the Theodosian code: "Superstitionis indignæ est ut archisynagogi sive presbyteri judæorum vel quos ipsi *Apostolos* vocant, qui ad exigendum aurum atque argentum a patriarcha certo tempore diriguntur, a singulis synagogis exactam summam atque susceptam ad eundem reportent."—CODEX THEODOS. *Titulo De Judæis.*



plication of this title, is in its appropriation to the SON OF GOD, who is called Heb. iii. 1. "The Apostle and High Priest of our profession." As a prophet, like to Moses, that is, as a lawgiver, (see the next verse,)—he is called the apostle of our confession, agreeably to the meaning of the word which denotes one sent forth to execute any affair of importance. (i) To this our Saviour in his discourses frequently alludes, and describes himself as having been sent by, or constituted the apostle of the Father. Thus John x. 36. "Do ye charge him with blasphemy, whom the Father hath consecrated his apostle (ηγιασει και απιστευειν) to the world, for calling himself his son?" (k) And again, chap. vii. 42. "For I proceeded and am come forth from God, I came not of myself for he sent me."

In the second degree, the appellation apostle, is given to the twelve illustrious disciples of Christ, who were at length delegated by himself as his witnesses and messengers, and constituted the primary teachers of christianity to the whole world.

But before we proceed to ascertain the exclusive prerogatives of their office, it will be essential to the investigation we have in hand, to note, that the title of apostle is applied in the new testament, and not unfrequently in the earliest eccle-

(i) MACKNIGHT. (k) CAMPBELL'S Translation.

siastical writers to several of the other agents and ministers of the primitive churches. "There are many more, says EUSEBIUS, who are called apostles, by way of *imitation*." (l) It will be found upon examination to be given, 1.—to those who first announced the gospel in any province or city. Thus the seventy disciples are called apostles by TERTULLIAN. "After the same manner," observes VALESIIUS, "every nation and city termed *them* apostles from whom they first received the truth of the gospel." (m) Hence Eusebius calls *Mark*, not only an evangelist, but also an apostle, because he first preached the gospel to the Alexandrians. (n) 2—To those early disciples and ministers who were the intimate friends and companions of the apostles. Thus *Timothy* is so designated by SALVIAN; *Timothy* and *Luke* by IDATIUS; (o) and *Mark* and *Luke* by ATHANASIUS. (p) To this class also it is probable, belonged *Junia* and *Andronicus*, who are mentioned, Rom. xvi. 7. as being "of note among the apostles." Some indeed have supposed them to have been apostles, in the sense first given: but the name *Junia* is that of a female, and denotes probably the wife of *Andronicus*. (q)

(l) Euseb. Hist. I. 12. (m) Val. on Euseb. I. 13. (n) Hist. II. 24. (o) In Fastis. (p) Athanas. in Synopsi. (q) So Chrysostom, Theophylact, and several other Commentators, ancient and modern.

They are said indeed in the verse to be St. Paul's *kinsmen*, but the term thus rendered properly signifies *relatives*; and should have been so translated. Their being "of note among the apostles," only intimates the high estimation in which, on account of their talents and virtues, they were held by several of those men of God. BENGEL thinks they were of the number of the 500 referred to in 1 Cor. xv. 6., and that they stood in this high consideration among the apostles, because they had thus seen Christ after his resurrection. 3.—The appellation is also given, (in a sense somewhat analogous to the *shalichin* described above) to those who travelled on commissions of temporal or spiritual business, relating to the interest of the churches.—These are designated *αποστολοι εκκλησιων*. (r) Such were *Titus* and his brethren, mentioned in the 2 Epistle to the Corinthians; and *Epaphroditus*, in that to the *Phillipians*, who (chap. ii. 25.) was the *apostolos* or messenger of that church to St. Paul, when imprisoned at Rome, to console him by the assurances of their love, and to supply him with that pecuniary aid which would relieve the inconveniences of his confinement,—see chap. iv. 15. 4.—The nearest approach to the apostolic dignity itself, appears to have been made by *Barnabas*, who has the title given him

(r) 2 Cor. viii. 23.

an association with St. Paul, Acts xxiv. 14, and was evidently one of the principal characters in the early church of Jerusalem. (s) This eminent christian however, though an *apostolical man*, to use the expression of CLEMENT concerning him, was not an *apostle* in the peculiar import of the name. There are two circumstances recorded of him in the Acts, which serve to explain its application to him. He was a *messenger* of the churches.—As such he was deputed by the church at Jerusalem, who ἐξαπεστειλαν “sent him forth that he should go as far as Antioch,” to visit the newly converted believers there: and he was a companion of the apostle Paul, in the especial commission which they received from the Holy-Ghost, to various labours among the Gentiles, as described in the thirteenth and fourteenth chapters.

In this accommodated sense also, the term has not unfrequently been applied in more recent times, to ministers of the gospel who have been eminent for their *sanctified zeal*, and *extraordinary labours*. Thus in common language, an ELLIOT, a GILPIN, a XAVIER, a WESLEY, and a COKE, are designated “the apostolic.” (t) I need

(s) See Acts iv. ult., and chap. ix. 26. (t) In this acceptance of the word should every minister of Christ, endeavour the imitation of the apostolic character. To be successful in his work he must begin and carry it on in *their* spirit and with *their* aims. The eternal salvation or damnation of

not say however, that those eminent servants of God, were never chargeable with the absurd self-complacency of announcing *themselves* by such an epithet.

But with this subordinate application of the term we have nothing further, at present, to do. All these worthies, both ancient and modern, were apostles, not in REALITY, but, as Eusebius says, BY IMITATION: they were not such in the sense in which the *first* messengers of Christ were; nor in the sense in which the sacred appellation has been taken to themselves by the *soi-disant* APOSTLES of Newman-Street.

Our main enquiry turns therefore, not on the inferior and accommodated, but on the proper, peculiar, and exclusive import of the term, as appropriated to THE TWELVE PRIMARY Ministers of christianity: "the glorious company of the apostles,"—the true "*Legates a latere*" of the Son of God,—the consecrated and ever-memorable men, who were *personally commissioned* by the Redeemer, filled with his Spirit, entrusted with his doctrine, empowered to raise the structure of the church, and constituted his ambassadors to the whole world! (v)

many souls will depend much on the possession or absence of that spirit in every preacher. The beautiful work of FLETCHER on the character of St Paul, will illustrate the analogy between the ordinary and extraordinary ministry. (v) Note F.

In pursuing this investigation we must ascertain in the first place, the functions and prerogatives of the apostolate, and estimate in the second place, its signs and credentials.

THE FIRST great duty of the apostleship was *the proclamation of the gospel to all nations*, and, by the records of their inspiration, it may be added, *to all times*. What a sublime vocation was this! The WORLD was to be their charge, and the human race in its past, present, and future generations, their perpetual audience.

The preaching of the apostles had, among others, this distinguishing peculiarity,—that it exhibited *a personal testimony* to the fact which seals and demonstrates the truth of our religion,—the *Resurrection of Christ*. In a sense in which no subsequent race of preachers possibly can be, *they* were emphatically *witnesses for Christ*. They had attended him through the course of his personal ministry, “continued with him in his temptations,” (x) listened to his instructions, beheld the miracles of his power,—they had gazed upon him while in agony and in glory, when transfigured in light or scourged by the executioner, and crucified between two thieves; they had *known* the reality of his death, and *known* too by

(x) “Ye are they which have continued with me in my temptations.” Luke xxii. 28.

many infallible proofs the indubitable certainty of his resurrection—*they* could come forward therefore with the utmost ability and give their evidence, full, complete, and resistless, to the whole.

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated (y) and our hands have handled (z) concerning THE LIVING WORD. (a) For the life was manifested, and we have seen it and bear witness and declare to you that life which is eternal, which was with the Father, and was manifested to us.) That which we have seen and heard we declare unto you, that ye may have fellowship with us; and our fellowship truly is with the Father and with the Son Jesus Christ. (b) For we have beheld and bear witness, that the Father hath sent forth his Son to be the Saviour of the world.” (c)

Hence St. Peter describes an apostle as “one ordained to be a witness of Christ’s resurrection;” (d) and in his personal ministry we find him making repeated avowals of the same nature, and reiterating *his* testimony to the glorious fact. “This Jesus hath God raised up, *whereof we are witnesses*,” Acts ii. 32.; “ye killed the prince of life, whom God hath raised from the dead, *whereof we are witnesses*.” Acts iii. 15. “Him hath God exalted with

(y) *θεασαμένη* denotes “beholding attentively, and considering at leisure.” (z) “Behold my hands and my feet that it is I, myself; *handle* me, and see; for a spirit hath not flesh and bones, as ye see me have; and when he had thus spoken, he showed them his hands and his feet.” Luke xxiv. 39. (a) “The word of life” is “an Hebraism which as the context sheweth ought to be translated the living word.” MACKNIGHT. (b) 1 John i. 1—3. (c) 1. John iv. 14. (d) Acts i. 24.

his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins, *and we are his witnesses* of these things." Acts v. 31. 'Him God raised up the third day and showed him speedily; not to all the people, but unto *witnesses* chosen before of God, even to us who did eat and drink with him after he rose from the dead: and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead, x. 40., and hence St. Paul himself, though called subsequently to the ascension, was thus qualified to assert the ocular proof of the Saviour's resurrection (or he could not have ranked with the apostles)—by an *extraordinary* epiphany of Christ in his glory; so that when preaching or writing on the subject he could adduce his personal testimony, and declare—"he was SEEN BY ME also." (e)

Their preaching however was not confined to the mere statement and proof of this foundation-fact, but unfolded a perfect manifestation of the whole truth as it is in Jesus. Theirs was the unutterably solemn charge of declaring *the terms of human salvation*, of persuading men to embrace them,—and of building up all



who were obedient to the celestial calling, in all the counsel and will of God.

For this they were qualified by **INSPIRATION**, most full and abiding. Such inspiration had been given them in connexion with their prospective work.

"The Paraclete (*f*) which is the Holy-Ghost whom the Father will send in my name, *he shall teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." (*g*) "When he the Spirit of truth is come, he will guide you into all truth...and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you. All things that the Father hath, are mine; therefore said I that he shall take of mine and show it unto you, (*h*) and when the Paraclete is come whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me; and he also shall bear witness, because ye have been with me from the beginning." (*i*)

It will be seen that these promises include whatever is involved in complete inspiration: the fulness of that truth which is essential to the salvation of the world, and which the apostles themselves emphatically called "the glorious gospel of the blessed God, committed to their trust." (*k*)

Such were the promises of Christ; and the whole testimony of the apostles affirms and illustrates their fulfilment. They declared that they both received and announced the gospel by direct inspiration:

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. We speak the wisdom of God which was hidden in a mystery, but which God predetermined before the ages should be spoken to our glory. Which wisdom none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of glory. For

(*f*) Note G. (*g*) John xiv. 26. (*h*) John xvi. 14. (*i*) John xv. (*k*) 1 Tim. i. 11. Note H.

as it is written, eye hath not seen, nor ear hath not heard, and into the heart of man have not entered, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the depths of God." (l)

Thus St. Paul, also, speaking of his personal office :

"I certify you, brethren, that the gospel which was preached by me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. If any man be really a prophet or a spiritual person, let him acknowledge that the things that I write unto you are the commandments of the Lord." (m)

The apostolical manifestation of gospel truth, being thus the result of direct intercourse with God, by the plenary inspiration of the Holy-Ghost, was characterized by infallibility, unquestionable authority, and sufficiency or fulness,

*By infallibility.* Though, untaught and unaided by the Holy-Ghost, they would of course have been, as all other men, liable to the common infirmities of the human intellect, yet, with this special anointing for the special work of instructing the world, they were absolutely and wholly preserved from error. Though some may have been more richly endowed than others of them, and the recipients of "more abundant revelations," the "least" among them, in his preaching or writing as an *apostle* could not err:—no lapse of memory, respecting the events of its history, or misconception regarding the truths

(l) 1 Cor. iv. 1, ii. 7. The variations are Macknight's. (m) Gal. ii. 11. 1 Cor. xiv. 37.

of the theology of the gospel, was suffered to dim the lucid testimony which he was commissioned to give. THE TRUTH proceeding from its eternal fountain, like "the river of the water of life," as seen in the Apocalypse, was "clear as crystal," and has been conveyed to unnumbered millions, through the channel of their ministry, unmixed with the poison and pollution of error.

*By sufficiency.* They preached the gospel in its completeness: till their light-imparting career had commenced, the mass of mankind had never enjoyed the privilege, or the possibility, of coming to the knowledge of the truth. The scantling of genuine knowledge which the Gentile philosophers possessed, was hidden from the "profane vulgar," and imparted but to the select few, who were enrolled as their professed followers! Thus PLATO, in the true-spirit of that system, openly affirmed, that it was hard to find out the Father of All, and that it was *impossible*, when you had found him, to make him known to all. (n) It was even a principle

(n) There always accompanied the polytheism of the national religions of antiquity, a certain doctrine of the unity of God; but it usually existed only as an accompaniment to the polytheism of the national religion, a conception of religion under a different form and with a different spirit: the one a conception of nature from the consideration of the multitude of powers at work in her, and the other from that of

n heathen polity, that "It was expedient that commonwealths should be deceived in religion, because the true theology contained many things in it which though true, yet would be hurtful for the vulgar to know," and likewise many things which, in theology were false, of which it was expedient they should think otherwise. (o)

The same distinction, at least in principle, between common and popular doctrines, and an esoteric and mysterious science, known only to the few, obtained among the Jews. (p) Thus the dim light which really existed was not suffered to shine forth, but was curtained and hidden, whilst darkness covered the earth at large, and gross darkness the minds of the people. But the commencement of the apostles' ministry was like the rising of the sun upon a gloom-covered world. The people that walked in darkness saw a great light, and they that dwelt in the land of the

the unity which revealed itself in the operations of those powers. But under all circumstances the idea of this unity was something too abstract and elevated to be brought within the comprehension of the gross and sensuous many. Their imagination was to be engaged with the supposed powers and attributes of the great first cause, as embodied in the gods and goddesses of their mythology. See Neander's Hist. 1. 5. 21., and CUDWORTH. 1. IV. 541. Plato in Timæo. (o) Expedire existimat falli in religione civitates. Scævola; and Varro de Religionibus, in Augustine. (p) Witness the *Cabbala*, and the mysteries of the *Therapeutæ*.

shadow of death, upon them the light shined. The truth they were charged universally to announce was able to make the whole world wise unto salvation. The mystery which in other ages was not made known to the sons of men, was now revealed to them by the Spirit, and by them proclaimed; that the Gentiles should be fellow-heirs, and of the same body and partakers of his promises in Christ, by the gospel, whereof they were made ministers that they should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what the fellowship was of the mystery which till then had been unknown. (q)

SUFFICIENCY is one of the grand characteristics of the *gospel* which the messengers of heaven communicated by preaching and by scripture, The church of the living God rises, an imperishable structure, upon "the foundation" of the truth first communicated by "the prophets," and then perfected by "the apostles." Their "doctrine" completes the system of divine revelation. It interprets and amplifies the oracles and institutes of the preceding dispensation,—imparts new and sublime instruction which till then the eye had not seen, nor ear heard, (r) and unfolds a succession of prophetic views of the coming destinies of man, through the ages of

(q) Ephes. iii. (r) Note K.

me, and the retributions of eternity. It is a FULL disclosure of all that man needs to know of the divine will concerning him, as an inhabitant of the present world: for they shunned not to declare to us *the whole counsel of God*. It is UNALTERABLE: and therefore, "through we or an angel from heaven preach any other doctrine unto you than that which we have preached unto you, let him be accursed." It is FINAL: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." (*s*)—And hence—

*By unquestionable authority.* This was the combined result of their infallibility as instructors, the solemn importance of the truths they communicated, and the high commission which had consecrated their lives to the publication of those truths. Let it be observed that they were not preachers of mere *opinions*, nor defenders of opinions, but ministers of the truth of God, and ambassadors of heaven, charged with the delivery of the divine will to the human race. To the fulness of their commission, nothing could be added. They spake in "Christ's stead." As Christ was the sent one, the apostle of the Father, *they* were the sent ones, the apostles of

(i) Acts xx. 27., Gal. i. 8., Rev. xxii. 18.

E

Christ. Thus our Lord in his intercessory address to the Father said, "as thou hast sent me—literally, as thou hast made me thy apostle to the world, so have I made them my apostles to the world;" (*t*) and thus too, in his charge to them: "He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me." (*u*) And again:—"He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." (*x*) And on this account they scrupled not in vindicating their authority to declare the doctrine which they preached to be at ONCE THE STANDARD AND THE TEST OF TRUTH. "We are of God—he that knoweth God heareth us; he that is not of God heareth not us; HEREBY know we the spirit of truth and the spirit of error." (*y*)

And thus it must have been: a more complete revelation than the world had ever enjoyed was about to be given to it. To accomplish this, one or the other of two methods was to be adopted: either the revelation must have been distinctly made to every man for himself, which would have required as many miraculous interpositions as there were individuals to be taught, and that through each successive generation to the end of time; or

(*t*) John ~~xvii.~~ <sup>xviii.</sup> (*u*) Luke x. 16. (*x*) Matt. x. 40. (*y*) 1 John iv. 6.

**on** the other hand, a comparatively few **must** have been originally intrusted with **the** revelation, and empowered, by suitable **credentials**, to announce it to all men. **The** latter is most analogous to the **simplicity** observable in the divine arrangements, and has been the actual course adopted. Their authority therefore as its **ministers**, must have been as real as the **truth** of the revelation itself; and could be rejected only by a rejection of the truth, and a forfeiture of the salvation it offered. Mark the very terms of their commission,—“Go into all nations and preach the gospel to every creature. He that believeth and is baptized, shall be saved; and he that believeth not shall be damned.” (z)

Invested however, as was their ministry by these solemn grandeurs, it was no less distinguished by the meekness and be-

(z) To these views of their character, as *teachers* of mankind, it must be added, that to the apostles belonged the peculiar and exclusive prerogative of writing doctrinal and preceptive books of canonical authority in the christian church. And—“it sufficiently appears that no epistle or other doctrinal writings of any person who was of a rank below that of an apostle were received by christians as a part of their rule of faith.” With respect to the writings of Mark and Luke, they are reckoned *historical*, not doctrinal or dogmatical. And Augustine says, that Mark and Luke wrote at a time when their writings might be approved, not only by the church, but by apostles still living.



nignity so worthy of the disciples and servants of the "friend of sinners." God had given them not only the spirit of wisdom, but also that of *love* and of a *sound mind*. How profound their humility! The lowliness of mind was in them which first appeared in their Lord. The lessons of his grace imparted on the eve of the passion, had never been obliterated from their heart. "Ye call me Master and Lord and ye say well, for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one anothers' feet. For I have given you an example that ye should do as I have done to you." (a) For the son of man is come, not to be ministered unto, but to minister, and to give his LIFE a ransom for many. Having been baptized into his spirit, they marked the foot prints of his example, and trod in his steps. Hence the incidental notices of their personal character which we find in their discourses, exhibit a shrinking abhorrence of human praise, a humble and affectionate anxiety for the prayers and encouragements of christian brotherhood, an annihilation of self,—and an unquenchable desire not that themselves should be magnified, but He who had sent them.

Christian *meekness* was blended in their temper and ministrations, with christian

(a) John xiii.

*benignity.* The love of God was shed abroad in their hearts by the Holy-Ghost given to them. They yearned for the restoration of all men to happiness and to God. The love of Christ constrained them, because they thus judged, that if one died for all, then were all dead; and that he died for all they that live, should henceforth not live unto themselves, but unto him who died and rose again. They were debtors to the Greek and the Barbarian; to the wise and the unwise.

The fulfilment of their ministry presents also a sublime and instructive spectacle of undaunted moral courage, of fortitude unquelled by the growing weight of complicated suffering, and of fidelity,—fidelity inviolable unto death. Knowing the terrors of the Lord, they persuaded men, and were made manifest unto God, and to the consciences of men. They could confidently appeal to those who had fully known their “doctrine, life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions.” How affecting the occasional—not boastful—but incidental notices of their personal experience of the cup of which their Redeemer drank, and the baptism wherewith he was baptized!

“GOD hath set forth us the apostles last (b) as (persons) appointed to death: for we are made a spectacle unto the world,

(b) This expression conveys an allusion to the

and to angels and to men.... Even to this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: but being reviled, we bless, being persecuted, we suffer it; being defamed, we intreat; we are made as the filth (a-purgations) (e) of the earth, and are the offscouring of all things unto this day!" (d)

Yet none of these things moved them:—neither counted they their LIVES dear unto them, so that they might finish their course with joy, and the ministry they had received of the Lord Jesus. They fought the good fight, they finished their course, they kept the faith.

2. THE SECOND prerogative of the apostles was—to *promulgate the laws, and to establish the peculiar discipline of the christian church*. The religion of the new testament, is a dispensation of practical holiness, as well as of mercy. Whilst men were led, by the apostle's preaching, to seek and obtain the enjoyment of pardoning grace, and were turned from the power

spectacles of the Roman amphi theatres. From a passage of Seneca's Epistles, quoted by Whitby, it appears that in the morning those criminals to whom they gave a chance of escaping with their life, fought with the wild beasts, *armed*: but in the afternoon the Gladiators fought naked, and he who escaped, was only reserved for slaughter to another day.

(c) ως περικαθαρμοῦ. The persons who were sacrificed among the heathens to their gods for appeasing their anger in times of calamity were called by this term, which signifies a lustration or purgation. They were commonly taken from the very dregs of society, and at the time of their being sacrificed, were loaded with curses and execrations. (d) 1 Cor. iv. 9.

of Satan unto God, they were associated by them in church communion, and provided with a perfect directory of holy living. Hence in the moral part of their writings, constant reference is made to this subject; and the principles of human duty laid down in the former dispensation, and amplified in the prophetic ministry of Christ, are drawn out by his inspired ministers into a full system of practical godliness, and brought to bear upon the consciences and conduct of mankind in every stage and gradation of society.

Again, no society can subsist without government, discipline and form: and if this holds true in the present day, most especially did it apply to the church of the first ages, when christianity had to unfold its effects and urge its progress under every unfriendly influence, and amidst every form of opposition. Hence the unsleeping exercise of discipline was held as of vital importance by the faithful guardians of the christian cause, in those perilous times. "Discipline" exclaims CYPRIAN, "the protector of our hope, the anchor of our faith, our guide in the way to heaven, causeth us always to abide in Christ, and to live always unto God." (e)

Now, though there are many points of

(e) De hab. Virginum. Sec. 1. He quotes Psalm ii. 12., from the lxx. "*Preserve discipline lest the Lord be angry and ye perish from the way of life.*"

church discipline which necessarily vary with time, place and circumstances, there are others which having an essentially *moral* nature, are of perpetual and universal obligation. We find accordingly, that whilst the former class have been left undetermined in the new testament, or that only general principles are laid down respecting them, the application of which is left to the wisdom and piety of future churches, the latter are the subjects of express enactments by the apostolic founders of the church.

Those enactments originated in *Revelation*, and in their delivery and promulgation, assumed the nature of LAWS: they were not the result of the deliberations of unassisted human wisdom, nor offered to the church in the character of mere counsel or *advice*; but as the decisions they involve were given by direct revelation, so, when embodied, in the forms in which they are permanently addressed to mankind, they display the high and immutable seal of the divine requirement, and take their place among the commands of God.

So clear was the apostles' inspiration, and so complete their authority, in these cases, that their language respecting the whole of their official decisions might have been similar to that employed by them on the memorable instance recorded in the xv. of the Acts, where they wrote

with all the confidence which their commission could inspire—"IT SEEMETH GOOD TO THE HOLY-GHOST AND TO US."

The very terms in fact in which this authority had been conveyed to them, pledged the adorable Ruler of the universe to deal with men in his moral government according to the rules which the apostles laid down in their preaching, and embodied in their writing for all future ages.

"And I say unto thee that thou art Peter, and upon this rock (the truth which Peter had just confessed, and which he was to spend his days in proclaiming—that Jesus was "the Christ, the Son of the living God," verse 16.) will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." (j)

This solemn language was afterwards addressed in substance to *all* the apostles, and declares their common investment with like authority.

"Amen I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven. (g) As my Father hath sent me, even so send I you. And when he had said this he breathed on them, and said unto them, receive ye the Holy-Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (h)

Thus as Princes among God's people, as Viceregents and Legislators in the spiritual Israel, were these extraordinary men, enthroned in moral grandeur, and

(f) Matt. xvi. 18. (g) Matt. xviii. 18. (h) John xx. 21. See remarks on the phraseology of the above passages Note L.

dressed in God-derived authority, which will continue through the centuries of time, to be acknowledged and deferred to by the church universal.

3. The THIRD prerogative of the apostleship was, *to provide for the extension and perpetuity of the christian church, by the appointment and ordination of a constituted ministry*: and thus, having performed *their* work of laying the foundation, to appoint those who were to build upon it, when they should have passed to their reward. For they, like the servants of God in every preceding age, "were not suffered to continue by reason of death." One of the most potent, and at the same time the most absurd of the arguments of modern Fanatics against the missionary efforts of the christian church of our own day, and an argument which has been repeated in this town of late with disgusting iteration, is—that such enterprises cannot be sanctioned of God, because the agents employed in them are mortal, and die! The fatuity of this reasoning dispenses with a serious reply. Alas for christianity itself if the "inspired!" logic of these persons be genuine and conclusive,—since the tombs of the apostles themselves would be the monuments of its failure. The men whom the Son of God himself constituted his missionaries to the nations, were one after another, and some of them

speedily, gathered to their fathers in death. But though the head of the church removed his first workmen, and called them to their beatific rest, he still carried on his work. Under his mediatorial administration, provision had been made for this; and the apostles in exercising the prerogatives of their charge, in providing for the future wants of the church, were, doubtless, immediately and effectually guided by his most holy and unerring spirit. Thus the men whom *St. Paul* had settled over the church of Ephesus, are expressly declared to have been also appointed by the *Holy-Ghost*. Acts xx. 28. Under this teaching, and endowed with authority from on high, they instituted a system of ecclesiastical agency, the faithful operation of which would both edify the church, and evangelize the world.

They ordained a ministry:—not a *Priesthood*, on the pagan or even Levitical model, but a *ministry*;—"not appointed like the priests of antiquity, for the performance of ceremonies, but for the inculcation of truth; not to conduct the pomp of lustrations and sacrifices, but to watch for souls as those that must give an account;"—a ministry, whose appropriate, necessary, and fraternal duty it was to feed the church of God—to administer the sacraments of christianity, and proclaim the gospel to the world at large.



Nor was this a temporary arrangement: but an institution which is to continue "to the end of the world." (i) The first ministers who received their ordination from the apostles themselves, had this conviction of its nature and duration—as may be seen in the writings of Polycarp, Clement, and Ignatius,—whilst the subsequent history of the true christian church, at times awfully minished, but always existent, down to the present day, has shown that conviction to have been correct.

The agents thus appointed by the apostles consisted of two classes: Bishops or Presbyters, and Deacons. "The apostles" says Clement, of Rome, (k) "having preached the gospel in countries and towns, constituted the first fruits of their ministry, whom they approved by the spirit, Bishops and Deacons of those who should believe." chap. xlii. At a very early period we read of the institution of Deacons. Their appointment took place in fact, within a very short time from the ascension itself, and resulted from the circumstances narrated at large in the vi. chapter of the Acts. But though at first their office as *Deacons*, extended but to the stewardship of the funds, supplied by charity for the relief of the poor, they were soon admitted (CAMPBELL thinks in

(i) Matt. xxvii. 20. (k) The same whom St. Paul mentions. Phil. iv. 3.

the time of the apostles) to an inferior part in the sacred ministry, such as publicly reading the scriptures, occasional exhortation, attending the pastors in the discharge of the religious offices, and acting under their direction; so that the deaconship served as a noviciate to the ministry. The qualifications for this first office are thus enumerated:—

“The Deacons must be grave, not double-tongued, not giving themselves to much wine, not persons who earn money by base methods. (l) Holding fast the mystery of the faith with a pure conscience; but let these also be proved first, then let them exercise the deacon's office unaccused. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling well their children and their own houses. For they who have performed the office of a deacon, will procure to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” (m)

Thus the apostles required that the primitive deacons of Jerusalem should be “men of honest report, full of the Holy-Ghost, and wisdom.” All of them probably, as well as Stephen and Philip, took a conspicuous part in the advancement of christianity in that city, by the public advocacy of the truth. Their number we conceive was not necessarily restricted

(l) *αἰσχροκερδεις*. (m) 1 Tim. iii. 8. &c. The variations are Macknight's. There were also female deacons in the primitive church. Rom. xvi. 1. “They served the church in those offices which the deacons could not themselves exercise, visiting those of their own sex when in sickness or when imprisoned for the faith. They were persons of advanced age when chosen, and appointed to the office by imposition of hands.”—CALMET.

to *seven*, nor was designed in this respect as a fixed regulation for other churches, but would vary according to the circumstances and extent of their charge.

The second and final order of ministerial agents appointed by the apostles, consisted of the Elders, or PRESBYTERS. (n) This designation was obviously adopted from the Jewish polity: for it was the custom of christianity to appropriate to its own use, existing forms when they suited its spirit and its essence. Now there had existed from time immemorial in the Israelitish synagogue, an order of elderly men, (πρεσβυτεροι,—*tzekanim*, in *their* language,) who superintended its general affairs; and hence it was not unnatural for the new testament system, developping itself out of Judaism, to adopt this as well as other forms of appellation. The earliest appointment of these christian presbyters appears to have taken place at Jerusalem, sometime between the years 32 and 44; since the occasion on which they are first mentioned, (recorded in Acts xi. 27, 30.) is connected with an event which transpired about the last mentioned period. (o)

The association of the persons, converted by the first visit of the apostles to a

(n) From πρεσβυτερος comes the Latin *presbyterius*, the English, *presbyter*, the French, *prestre*, and our own term *priest*.—A. CLARKE, on Acts xvii. 20.

(o) The martyrdom of St. James. Acts xii. 2.

this place, in church fellowship, was not in many cases, *immediately* followed by the appointment of a stated ministry. There was often an interval, during which the recent converts were instructed by such of their number as were endowed for that purpose with supernatural gifts,—as the “prophets” and “teachers”,—on whom devolved the principal care of conducting the ordinances of social worship. (*p*) The more stated office-bearers were appointed afterwards, either by the apostles themselves, on a subsequent visit, or by the evangelists commissioned by them for such an especial purpose. (*q*)

I should not detain the reader on this part of the subject, were it not essential to the argument before us, to show, that the permanent ministry instituted by the apostles was then, and still is, capable in faithful hands of carrying forwards into consummation those vast designs of mercy to the world, for which *they* had received their commission from the Redeemer himself. Those designs embraced the security and edification of the church, and the conversion of the world;—and hence the relative and perpetual duties of the christian ministry.

1. It will be evident on the most cursory perusal of the sacred record, that one of the prominent functions of the presby-

(*p*) Acts xiii. (*q*) Titus i. 2.

and to angels and to men.... Even to this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: but being reviled, we bless, being persecuted, we suffer it; being defamed, we intreat; we are made as the filth (as purgations) (c) of the earth, and are the offscouring of all things unto this day:” (d)

Yet none of these things moved them:—neither counted they their LIVES dear unto them, so that they might finish their course with joy, and the ministry they had received of the Lord Jesus. They fought the good fight, they finished their course, they kept the faith.

2. THE SECOND prerogative of the apostles was—to *promulgate the laws, and to establish the peculiar discipline of the christian church*. The religion of the new testament, is a dispensation of practical holiness, as well as of mercy. Whilst men were led, by the apostle’s preaching, to seek and obtain the enjoyment of pardoning grace, and were turned from the power

spectacles of the Roman amphotheatres. From a passage of Seneca’s Epistles, quoted by Whitby, it appears that in the morning those criminals to whom they gave a chance of escaping with their life, fought with the wild beasts, *armed*: but in the afternoon the Gladiators fought naked, and he who escaped, was only reserved for slaughter to another day.

(c) ως περικαθαρματα. The persons who were sacrificed among the heathens to their gods for appeasing their anger in times of calamity were called by this term, which signifies a lustration or purgation. They are commonly taken from the very dregs of society, at the time of their being sacrificed, were loaded with curses and execrations. (d) 1 Cor. iv. 9.

of Satan unto God, they were associated by them in church communion, and provided with a perfect directory of holy living. Hence in the moral part of their writings, constant reference is made to this subject ; and the principles of human duty laid down in the former dispensation, and amplified in the prophetic ministry of Christ, are drawn out by his inspired ministers into a full system of practical godliness, and brought to bear upon the consciences and conduct of mankind in every stage and gradation of society.

Again, no society can subsist without government, discipline and form : and if this holds true in the present day, most especially did it apply to the church of the first ages, when christianity had to unfold its effects and urge its progress under every unfriendly influence, and amidst every form of opposition. Hence the unsleeping exercise of discipline was held as of vital importance by the faithful guardians of the christian cause, in those perilous times. "Discipline" exclaims CYPRIAN, "the protector of our hope, the anchor of our faith, our guide in the way to heaven, causeth us always to abide in Christ, and to live always unto God." (e)

Now, though there are many points of

(e) De hab. Virginum. Sec. 1. He quotes Psalm ii. 12., from the lxx. "*Preserve discipline lest the Lord be angry and ye perish from the way of life.*"

and where no member of it had an apartment in his house sufficiently capacious for a numerous congregation ;—or where large assemblies would be followed by prejudicial consequences, the church divided itself into different sections, and held their meetings in rooms which were most conveniently situated. Perhaps the allusion in St. Paul's letters, to churches in the houses of particular persons, refers to this circumstance. Now these multiplied assemblies would require a plurality of elders. The state of communities too, which consisted of new converts habituated in the years of their previous history to opinions and practices so alien to the "newness of life" into which christianity had introduced them, would render highly advantageous the increase of those whose business was to watch with sedulous attention for their souls : whilst, it may be added,—the imminent perils to which all who in that day professed the christian name, and especially the leading men, were exposed,—rendered such a provision absolutely necessary. By this arrangement, they could indulge the hope that whilst some might fall under the strokes of persecution, others of the brethren would be permitted to escape, and that every church would be thus preserved from the desolating removal of their spiritual guides.

The presbyters were thus originally

co-ordinate in power, and one in name. The designations by which they are either directly or indirectly referred to in the epistles, such as *ηγούμενοι* rulers (*x*) *προιστάμενοι*, presidents, (*y*) and *επισκοποι*, bishops, show that they were invested in common at first with a superintendency over the spiritual affairs of the church. Towards the close, however, of the apostolic age, when the permanent discipline of the church began to assume a regular and systematized form, the application of the title *Episcopos* to one among many presbyters as “*primus inter pares*”—marks the appointment, (and probably by apostolic authority,) not of a new *order*, but of a new *office*—the supervision of the presbytery itself—the duties of which may have been statedly fulfilled by one, or alternately by all the members of the body. Such a superintendent or episcopos it is conjectured was the Angel of the latter churches of the first century, and who in himself, as appears from the apocalyptic epistles, represented his brethren in the ministry, and the church over whom he had been placed. Such an office must have been found to be necessary from the very nature of things: no assembly of presbyters would be likely statedly to meet, nor (according to BEZA) could “be rightly constituted where there was

(*x*) Heb. xiii. 17. (*y*) Rom. xxii. 8.



no ἡγουμενος, or person to take the lead.” That eminent advocate of presbyterian government expressly says, “It was essential, and has for ever existed according to the perpetual ordinance of God, that some one should take the chief active management in the presbytery, having *priority* of place and rank, with that power which is given to his office by God.

2. The other grand duty of presbyters was to endeavour *the universal publication of the truth* by the ordinance of preaching : an ordinance, the employment of which involves the highest duty of the ministry, because standing essentially connected in the order of God, with the salvation of the world.

“The word is nigh thee even in thy mouth and in thy heart : that is *the word of faith which we preach* : that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead *thou shalt be saved*. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and Greek : for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not *heard*—and how shall they hear without a *preacher*, and how shall they preach except they be sent ? as it is written How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. (z)

Now this is the great commission of the ministers of Christ : He, who in *person* appointed the apostles, calls and qualifies *by his spirit*, the ordinary and stated

agents who have succeeded them. At the close of the apostolic age, when "tongues" began to cease, and "prophecy" to fail, and preternatural "knowledge" to vanish away,—the Son of God appeared, in the last visions of the new testament, holding in his right hand those beaming luminaries whose radiance was still to illumine the darkness of time;—that "the ages to come" may rejoice in their light, and all generations be blessed under their mild and benignant influence.

The first presbyters or elders of the gospel church were all preachers. There were many others besides them in that day, as in the present, who laboured in the word. But though every teacher was not an elder, every elder was a teacher. Hence in addition to the designations referred to above, which point out their investment with power to *rule*, there are others applied also to the whole presbytery (*a*) which indicate the power and function of *teaching*. They were to be "apt to teach"—and "to hold fast the faithful word so as to be able by sound doctrine both to exhort and to convince the gainsayers."

Some authors indeed have limited the province of the eldership, or presbytery, to the administration of church discipline; whilst others have made the distinction

(a) Such as κηρυκται—λειτουργοι—υπηρεται χριστου

between elders who *taught*, as well as *ruled*, and those who merely participated in the management of the church. The evidence however presented on this subject in the Acts and Epistles, taken as a whole, will be found to demonstrate the *union* of these functions in *every* presbyter. The passage in the 1 Epist. to Timothy, v. 17., which has been generally adduced to prove this distinction, admits of a very different interpretation. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." Not to dwell upon the generally admitted rendering of *τιμη*, here translated 'honour,' by "recompence, provision, stipend," (b) the passage may be literally read,—the *well-ruling* presbyters must be held worthy of double honour: they *most* labouring *μαλιστα* *οι κοπιωντες*—in word and doctrine. Here, it will be perceived, are not two orders of elders, but two duties attaching to the eldership,—*diligence* in each of which, that is, ruling *well*, and labouring *much* in the word, renders him who holds the office worthy of double honour.

To this interpretation many presbyterians themselves have agreed. Dr. Campbell observes that the term "especially" is not intended to indicate a different office, but to distinguish from others those

(b) See Wesley, Macknight, A. Clarke, on the word.

who assiduously apply themselves to the most important as well as most difficult part of their office, public teaching;—the distinction intended is therefore not official, but personal; it does not relate to a difference in the powers conferred, but solely to a difference in their application. It is not to the persons who have the charge, but to those who *labour* in it. (c) “And to this exposition” adds he—“as far the most natural, I entirely agree.”

One of the essential duties of the presbytery established by the apostles was, therefore, the preaching of the everlasting gospel: and that not merely to the church but to the WORLD. Moshien considers the presbyters “labouring in the word,” in the text just alledged, to mean “extending christianity among heathens by labouring after their conversion.” (d) It may be gathered from the imperfect notices of those early times with sufficient certainty, that the presbytery of local churches commissioned some of their number to labour thus, not only in their more immediate heathen neighbourhood, but also in distant lands.

Though the minor events of church history in the times immediately succeeding the apostles, are wrapt for the most part in the impenetrable shadows of antiquity, enough has been on incidental record to

(c) Lectures on Ecc. Hist. 102. (d) De Reb. 126.

show that the spirit and mantle of the first ministers of christianity were not immediately lost by their successors, but that it constituted the labour of their life, not only to feed the church of God, but to preach among the Gentiles the unsearchable riches of Christ. Here and there the mists disperse, and we discern the illustrious forms of those messengers of the cross moving to and fro in the earth, and diffusing the knowledge of the Saviour's name. Thus we find the before-mentioned CLEMENT, the primitive bishop of Rome, "despatching away several persons to preach and propagate the christian religion in those countries whither the sound of the gospel had not yet arrived," (*e*)—a PANTENUS urging his missionary way into India, (*f*)—an IRENÆUS and a POTHINUS passing from the east into the transalpine parts of Europe, and each successively becoming bishop of Lyons, a fact which proves the success attendant on their labours, (*g*)—a THEOPHILUS labouring on the coasts of the Persian gulf, (*h*)—a DIONYSIUS and SATURNINUS travelling from Rome into Gaul, and founding christian communities in

(*e*) Cave's *Apostolici*. 81. fol. (*f*) He was Regent of the catechetical school of Alexandria, and went into India at the request and ordination of Demetrius, bishop of the former place. Frumentius was afterwards despatched on the same mission by Athanasius. (*g*) Euseb. (*h*) Neander 1. 76.

seven of its towns: (i) and beside these, there were doubtless thousands who counted not their labours or their lives dear to them, so that they might finish their course in testifying the gospel of the grace of God—thousands, whose names have never been graven by the pen of history—whose memory has perished upon earth, but whose record is in heaven.

Had the spirit of these early missionaries and martyrs pervaded the church in succeeding generations, who shall have the hardihood to deny that the world had not for centuries ago entered on that quiet blessedness which can only accompany the universal reign of evangelical grace and truth; who will deny that such was the design of Jehovah, imbodyed in the Redeemer's last command? a mandate of mercy to our race, which must ever exist a monument of the benignant purpose of God and of the long-lived and ruinous infidelity of man! Oh that the church, instead of plunging into the turmoil of fruitless controversy, or yearning after the abominations of babylonish grandeur, had entered with all her mind and strength and life into the purpose of the God of love for the race whom his Son had redeemed! How soon would the Gentiles have come to her light, and kings to the brightness of her arising; her peace would have flowed

(i) Gregory of Tours Hist.

F

as a river, and her righteousness abounded as the floods of the deep.

But blessed be God ! the times in which we live are characterized by signs which betoken that among tens of thousands there is a returning to the life and energy of the christian's first love ;—signs which none who know what christianity is, can refuse to recognize, except the men who, judging by the savage satisfaction with which they pour forth their fulminations of blood-red vengeance against all mankind but themselves, would participate in the mortified disappointment of a Jonah, on finding that the clouds which their prophetic frenzy had charged with lightning and wrath, were breaking in BLESSINGS upon a repentant world.

We do not deny that a continuance in the unhallowed sleep in which christendom has been entranced through a train of melancholy ages, would have incurred a speedy revelation of the righteous judgment of God ;—but we know it to be at once consistent with his word, and analogous with his past procedure, to forgive—not only individuals, but communities, upon a penitential return to himself : and we affirm that the revival of real religion, in the genuine conversion of multitudes—the resurrection of an hitherto ensepulchred zeal, and the awakening energy of the church of Christ—are the

auspices of better days for man. There is a spring of ability in the christianity of this single land, which if brought into full and unshackled action and energized by the Holy-Ghost, will evangelize the world. That action has already commenced, and the triune Jehovah has given the first pledges of his promised blessing. Ever willing to be gracious, He is at all times waiting to bless, when his people are willing to obey. The heavens above are full of benedictions for an obedient church, and the tokens of her return to the faithful execution of her duty to a perishing world, are the day spring from on high, which through the tender mercy of our God hath visited us, to give light to them that sit in darkness, and to guide their feet into the way of peace. (k)

Having thus ascertained the *principal functions and prerogatives of the apostleship* let us proceed, as was designed to estimate in the second place its SIGNS AND CREDENTIALS.

From the peculiarity of their office as eye witnesses and deponents of the resurrection of Christ, there resulted the FIRST

(k) There are many questions regarding the gospel ministry,—its powers, responsibilities, and mode of perpetuation, which though deeply interesting in themselves as well as related to the present subject, the writer has abstained from touching, merely from a fear of enlarging the treatise to an inconvenient size.



distinguishing mark of the genuine apostles, namely, *their personal knowledge of, and their appointment to the apostleship* by THE REDEEMER HIMSELF. At an early period of his ministry he chose from the body of his disciples twelve, whom he named apostles. His purpose in this selection was explained by subsequent events. By their personal attendance on their Saviour, they obtained that absolute knowledge of his life, death, and resurrection, by which they were morally qualified to become witnesses for him to the world; whilst St. Paul, who describes himself as having been born, as an apostle, out of due time, was nevertheless endowed with the same qualification to bear his personal testimony to the resurrection and messiahship of Jesus, by an extraordinary manifestation of his personal presence, and by appointment to the office by his own word. (l)

"At mid-day O King, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth I heard a voice speaking unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said who art thou Lord? And he said I am Jesus whom thou persecutest. But rise, and stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. Delivering thee from the people and from the Gentiles unto whom I now send thee—(literally, in the greek record,) unto whom I NOW CONSTITUTE THREE AN APOSTLE. (m)

(l) On the case of Matthias, see Note H.

(m) ΕΙΣ ΟΥΣ ΚΥΕ ΣΕ ΑΠΟΣΤΕΛΛΩ.

It has been a question whether the Saviour did *really appear* to Saul on *this* occasion, or whether his own affirmations of the fact of a distinct personal vision of Christ exclusively refer to that which transpired in the apostle's ecstasy in the temple recorded in Acts xxii. 17.—and which was followed by the repeated commission to the apostleship of the Gentiles.

“When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance—gr.—in ecstasy—and I *saw* him, saying unto me, make haste and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, depart; for I will send thee far hence unto the Gentiles.”

There is every reason however to believe that there was on the *first* occasion a real manifestation of the Redeemer's form to the eye, as of his voice to the ear, of the future apostle. St. Luke in his account of the event, (n) tells us that “those who were with him heard the voice, but saw no man;” which is a strong intimation that *he* saw what they did not. Ananias it seems was informed that there had been a real appearance, for in addressing Saul, ver. 17., he says “the Lord Jesus, that *appeared* unto *thee* in the way as thou camest, &c.” And Barnabas intimates thus much when he brought him

(n) Acts ix. 7.—See Clarke.

before the apostles at Jerusalem, "for he declared unto them how he had *seen* the Lord in the way, and that he had spoken unto him;" and chap. xii. 14. where the discourse of Ananias is given more at large, he says, "the God of our fathers hath chosen thee that thou shouldest know his will, and *see* that just one, and shouldest *hear* the voice of his mouth;" so we find that hearing the voice or words of his mouth was not what is called the appearance; for besides this there was an actual manifestation of the person of Christ. St. Paul's own testimony puts the subject out of all dispute. Referring to the universal conviction of his day, that no man was an apostle who had not *thus* been instituted to the office by Christ himself, and vindicating his own character from the charge of imposture in this respect, which some factious persons at Corinth had endeavoured to fasten upon him, he writes, chap. ix. 1 Epis., "Am I not an apostle, am I not free—"possessed of all the rights and *Immunities* of the apostleship"—HAVE I NOT SEEN JESUS CHRIST OUR LORD?" To which may be added a passage already alleged, but which serves here to show that the apostle's vision of Christ was not phantasmal, but real, since he adduces it as a proof of *the reality of his resurrection*—1 Cor. xv. 8. he closes the enumeration of the actual

and eye-witnesses of the truth of that event, by his *own* testimony—"and last of all *he was seen of me also*."

Now, with these scriptural views of the *first credentials* of an apostle, let us pause—to look for its *likeness* in kind, and in evidence, in the persons already referred to. Let the claims of these men be decided by the BIBLE:—*that* presents the only test of truth by which a cause like this can be tried,—and to the tribunal of the Bible, therefore, "to the word and to the testimony," we appeal. We make, then, the righteous requirement for this sign of their apostleship: by whose ordination and call do they bear the name, and by whose authority do they professedly perform the functions of the apostles of Christ? Have *they* seen Christ; have they beheld his form, and gazed on his glory? Can they bring forward, for the edification of the church, and the conviction of infidelity, their personal testimony founded upon actual vision, to his existence, his resurrection, his state celestial? Nothing of this kind is pretended. Upon what then do they establish their claims, and demonstrate the genuineness of their call, so as to place themselves above the liability to the imputation of *deliberate imposture* on the one hand, or of *abject self delusion* on the other? To inquiries such as these, the advocates of this astoun-

ding system refer to certain *professed* revelations of the divine mind by which the persons in question have been "*named* to the apostleship,"—not by the *manifested presence* of Him whose name is the WORD OF GOD, but by a Mr.—— Mrs.—— and Miss—— speaking by "the spirit," in the church late in communion with the Rev. EDWARD IRVING, deceased.

Take the case of a gentleman who was *called* in this manner, as an example—

"At the close of the evening meeting when preparing to go home as I passed Mrs. C. I took her hand to shake hands with her, when the power came upon her, and holding my hand, she addressed me before all the company, beginning by setting out Jesus Christ; and proceeding as the prophet of Jesus Christ to declare that Jesus had sent his angel, and touched my lips with a living coal, not many days past; that the words of the Lord proceeded from my lips, and that I was a prophet, and more than a prophet, for I should speak with authority." (o)

And again—

"At the interval of a day or two there followed an appalling utterance that the Lord had set me apart for himself—that from the day I was called to the spiritual ministry I must count 40 days—that this was now well nigh expired, that for those 40 days was it appointed I should be tried, that the Lord had tried me and found me faithful, and having now proved in me the first sign of an apostle patience (2 Cor. xii. 12.) he would give to me the fulness of them in gifts of signs and wonders and mighty deeds,—that the Lord had called me to be an apostle, and by the laying on of my hands and the hands of the other apostles whom the Lord should call, should the baptism of fire be bestowed." (p)

Many of my readers may need to be informed that "the utterances in power"

(o) From a "Narrative of Facts characterizing the supernatural manifestations in members in Mr. Irving's Congregation and other individuals in England and Scotland, and formerly in the writer himself." By Robt. Baxter, London, 1833. (p) Ibid.

referred to above, are regarded by the parties in question as the earnest of a full restoration of the extraordinary gifts of the Holy-Ghost. According to an account of the origin of this "work," given by the late Mr. Irving himself, (*q*) it appears that this power of preternatural utterance was first given in January, 1830, to a young woman who is described as of a delicate and consumptive habit of body, and a highly excitable temperament, who some months before had been led through the instrumentality of the Rev. Mr. Scott, at that time assistant to Mr. Irving, to believe that spiritual gifts ought still to be exercised in the church, and that we are not only at liberty to pray for them, but bound to do so, and had accordingly made them the objects of her earnest and continual prayer, and who had some time previously adopted Mr. Irving's sentiments on the human nature of Christ, which the whole christian church besides has pronounced awfully erroneous. (*r*) The supposed gift a few months afterwards was bestowed on certain members of a family called M'Donald, of Port Glasgow, and in a short time was transferred to Mr. Irving's church in London, many

(*q*) In Frazer's Magazine for Jan., March, and April, 1832. (*r*) The "gift" seems to have an especial connection with this doctrine, as the former has generally followed the preaching of the latter.

members of which, according to his own statement, had been led to expect it by his preaching.

The individuals who thus professed to have received the gift of speaking in an unknown tongue, very shortly announced also the reception of that of "prophecy;"—"uttering their warnings under the constraining influence of a supernatural power, partly in what they called tongue, and partly in English." Now it was in modes like *these* that our Newman Street apostles received their commission as the Vice-Regents of THE SON OF GOD—the revived successors of the sacred twelve!

The reader need not be reminded of the dissimilarity between the modes of their vocation, and that of the apostles of Christ;—a circumstance in itself fatal to the assumptions of the modern claimants. Upon this however we have not time; at present to dwell:—it is of greater importance to examine, briefly but faithfully, the nature of the call by which it is averred these individuals have received the apostolical dignity, and, to ascertain for this purpose the real character of "the utterances" which have been the acknowledged media of such a call. Are those utterances the mere effect of extreme physical excitement?—or the awful delusions of the infernal Spirit mimicing the gifts of inspiration? or finally, the genu-

ine oracles of God, the Holy-Ghost?

Now we affirm that the more attentively, and prayerfully too, the character of the said utterances is examined, the more convincing and painful becomes the evidence of their utter incongruousness *with the recorded word of God*—and therefore, unless the frightful concession be made that Jehovah can deny himself, the *third* form of enquiry above must receive a negative:—They are NOT the oracles of the Holy-Ghost. To which of the preceding questions the affirmative must be given, it is not material to our present purpose to decide.

But with the mass of evidence which has *providentially* been laid before the world, (*s*) it becomes glaringly obvious that the Irvingite “utterances,” both in character and matter, are *unscriptural*, and therefore *ungodly*. That evidence *gives* to prove—First, that the alleged gift of prophetic utterance is unscriptural in the *manner* of its exercise, and secondly that the *matter* of those utterances has been in many instances, palpably *untrue*. They cannot therefore be the manifesta-

(*s*) In the publications of Messrs Baxter and Pilkington, the Rev. Messrs M’Neile, Goode, and others.

N.B. The extracts from these works were not given in the original discourse from the pulpit, but are employed here as confirmatory of the doctrines exhibited in the exposition.



tions of the ever blessed Spirit of God.

First, *the alleged gift in the manner of its exercise*, is *unscriptural*, that is, contrary to the divine will as revealed in the holy scriptures. Take the following facts in proof.

1. The speakers have been principally *women*, and those women have spoken as the prophets of the Lord, *in the church*. The confirmation of this may be seen not only in the publications already referred to, but in the periodical publications of the days when the public attention was *first* drawn to the subject by its novelty. (*t*) Indeed so far from denying this circumstance (the ministry of women in the church) the advocates of the system argued at that time—that “Jehovah had seen meet to institute a new ordinance in favour of the female sex in particular; even the ordinance of new tongues, in order that women may be rescued from the cruel tyranny of man”! &c. This however is nothing to the present argument—the incongruousness of the practice with *holy scripture* will be evident from 1 Cor. xiv. 29.—35., and 1 Tim. ii. 11., 12. The only passage which appears

(*t*) The present writer himself was at Brighton at the time when Mrs. Caird spoke in “tongue” in the course of public service, which was being conducted by her husband, in the chapel in West-street, as described in the Record, for Dec. 20., 1832.

to contradict or qualify these prohibitions is 1 Cor. xi. 5. But not to press upon the undeniable fact that it cannot be proved that the apostle by "the church" speaks of public assemblies,—the mere perusal of the passages will suffice to show that whilst in the latter he affirms that for a woman to speak in the church "*uncovered*" is in itself unseemly, in the two former too, he apostolically forbids the practice of women speaking in the church as public teachers, at all.

2. *The professed "manifestations of the Spirit" in these persons are utterly unlike the prophetic agency of the Holy-Ghost as described in the scriptures.*

The evidence of scripture goes to prove that though the genuine prophets spoke at times with some degree of bodily agitation, and used, of course, appropriate gesticulations in the delivery of their solemn warnings, yet their agitation was of a very different character from the unsightly contortions of the modern prophets or prophetesses. Take the following painful testimony as descriptive of the latter:

"I soon perceived that the gifted sister———was about to speak by the violent agitation or working of her whole frame, of which it is difficult to give a written description without appearing to ridicule the parties, which is very far from being my intention.....however as I write for the information of the christian reader, I will explain that her whole frame was in violent agitation, but principally the body, from the hips to the shoulders, which worked with a lateral motion, the chest heaved and swelled, the head was occasionally raised from the right hand, which was placed under the forehead, whilst the left hand

and arm seemed to press and sub the stomach. She was but a few seconds in this state, when the body stayed, the neck became stiff, the head erect, the hands fell on the lap, the mouth assumed a circular form, the lips projected, and the "tongue" and English came from her in an awful tone. During the utterance I observed a violent exertion of the muscles at the back of the jaw bone, &c. (x)

Well may even the most strenuous advocates of this anomalous system be constrained to confess that "unbecoming contortions of the frame are suspicious at least." (x)

(2.) The prophets described in the old and new testaments did not speak by resistless constraint "as the mere passive organs of the Holy Spirit's utterance;" but as free and accountable agents. Abundant proof will be found by the attentive collation of the following scriptures: Num. xxii. 35., Jer. i. 7, 8., Ezek. ii. 6—8., Ezek. iii. 17, 18., xxxiii. 7—9., Jonah i. 1—3., iv. 2., Jonah iii. 1—4., 1 Cor. xiv. 29, 30, 32., Isaiah vi. 9. Acts x. 9—16., Acts xi. 1—10., ver. 4., Rev. i. 10. (y)

But what is the fact with regard to the

(u) The unknown tongues, &c., by Geo. Pilkington. London, 1831. (x) General delusions of christians, &c. Note by the editor, p. 284. Note I. (y) These scriptures are commented upon with great force in reference to this subject by the Rev. W. Goode, in his recent work called "Modern claims to the possession of the extraordinary gifts of the Spirit stated and examined." The prophets, says Chrysostom "had it in their own power either to speak or not to speak, for they were not impelled by force, but were honoured with power. Chrysost. on 1 Cor. Rom. 29.

modern professors of prophecy? The very reverse. They themselves have affirmed that "the workings of the Spirit on them are by constraint on their bodily faculties," and that "the Lord speaks through them as a man speaks through a trumpet or other passive instrument.

"Their whole deportment, says a writer in the Morning Watch (x) gives an impression not to be conveyed in words, that their organs are made use of by supernatural power.—They declare that their organs of speech are made use of by the Spirit of God, and that they utter that which is given to them, and not the expressions of their own conceptions, or their own intention."

So Mr. Baxter, in the relation of his own experience whilst under the power.

"I was conscious of a constrained utterance not my own. (a) By a constraint I cannot describe I was made to speak. (b) I was as the passive instrument of the power which used me. (c)

Other testimonies could be adduced, but these suffice. Let the inference be remembered, which the attentive reader cannot fail to draw from this fact: viz,—that the power which constrains the utterance, is *responsible* for the truth or falsehood uttered, and responsible too, for every word.

(3.) The prophets of scripture delivered the oracles communicated to them with a full consciousness, in the exercise of their mental faculties, of the literal import of their message. We do not mean to affirm that they were at all times, perhaps

(x) The late official organ of the party, see No. 8. p. 869. (a) p. 148. (b) p. 8. (c) p. 14.

scarcely ever, capable of judging of the *prophetic* meaning of the oracles committed to them, *that* being determinable only by the event. But they appear to have been ever fully aware of the general signification of the truth committed to them, and of the fitness and propriety of the *language* employed by them to embody that truth. (d)

In other words, the holy prophets *never* during both the *reception* and the *delivery* of these messages, had their reasoning faculties placed in abeyance. This however upon their own confession has frequently been the case with the modern pretenders, and is ever so, when, to use their own singular expression, they "speak in *tongue*."

"I found on a sudden (says Mr. Baxter,) in the midst of my accustomed course a power coming upon me which was altogether new—and unnatural, and in many cases a most appalling utterance given me—matters noticed by me in this power of which I had never thought, and many of which I *did not understand until long after they were uttered.*"—Again—"The power came greatly on me and I spoke two words in an unknown tongue, the meaning of which was not given me, &c."

Nay, this system not only places the mental powers of the *prophets* themselves

(d) Whether the revelation was given by *word* or by *vision* (though often without the intervention of the bodily senses, as in sleep, trance, or ecstasy,) the mind of the prophet always retained and exercised its powers. See instances of the *first*, in Jer. i. 4—8.; Jer. xxx. 1, 2., and xxxvi. 2, 4., Ezek. iii. 10, 11.; and of the *second* in Isa. vi., Ezek. xxxvii. 1—12.; compared with xliii. 3, 7., and xlvii. 6, 7., Zec. iv. 4, 5, 12, 13., Acts x. 17., and xxii. 17.,

"in abeyance," but requires a similar prostration or abnegation of intellect in the receivers of their oracles.

"Now I am assured (says Mr. B.) both from the remembrance of my own utterances in power and from those of others, as well as from the latter correspondence with the gifted persons, that the Spirit manifested in us all, has always striven to put aside the understanding, and bring its followers into an absolute submission to the utterances."

(4.) Moreover the *language* employed, by the prophets inspired by the *Holy-Ghost*, as the vehicle of the truths they were to communicate, was ever a language with which they were *acquainted*, either by the natural or usual means of acquirement, or by supernatural and celestial donation. With respect to the Hebrew prophets of the old testament, this statement is unquestionable; and that the γλώσσαι *Languages* (improperly rendered "tongues") spoken by the apostles and prophets of the primitive new testament church were "real languages of this world," and understood by the speakers, will be the conviction of every mind on an unprejudiced inquiry with the recollection of facts such as the following: 1. That the term "unknown" or any equivalent for it in connexion with "tongue" or "language," is not in the

with many others. I would refer for an extended examination on this point to *Goode*, page 74—103. It should also be remembered that in some cases there was an interuncio between God and the prophet. An angel sometimes conveyed the message to the prophet, and the prophet to the church.

Greek text of the new testament ; nor does it thus occur in any part of scripture. It appears to have been used by our translators as implying a language unknown to some of the *hearers*. 2. That the pentecostal and each succeeding lingual endowment was not with *one* but *many* languages, *γενη γλωσσων*—divers kinds of languages. 1 Cor. xii. 10, 28. 3. That they were the vernacular languages of the earth. Thus it was in the day of pentecost, when the assembled strangers at Jerusalem were amazed because that every man heard the Christians speak in his own language. Acts ii. And so it was too, in the church of Corinth, this is evident from the proper import of the 14th chapter of the first Epistle. Take the rendering and illustrations of the learned and honest Macknight :

“ For now, brethren if I could come to you speaking (the dictates of inspiration) in foreign languages, what good shall I do you, unless I shall speak to you intelligibly, either by the revelation (peculiar to an apostle,) or by (the word of) knowledge, or by prophecy, or by doctrine? In like manner, things without life giving sound, whether pipe or harp, unless they give a difference to the notes, (both in tone and in time) how shall it be known what is piped or harped? (Such unmeaning sounds are a fit image of unintelligible language both in their nature and in their effect.) And therefore if the trumpet, instead of sounding those notes whose meaning is understood by the soldiers shall give an unknown sound, who will prepare himself for battle? So shall ye (when ye speak by inspiration in your public assemblies) unless with the tongue ye utter intelligible speech, how shall it be known what is spoken? Therefore (how very important the things ye may speak may be,) ye will be speaking into the air (like madmen.) THERE ARE NO DOUBT AS MANY KINDS OF LANGUAGES USED IN THE WORLD AS YE SPEAK, and none of them is without signification (to those who are acquainted with them.)

Nevertheless if I do not know the meaning of the language (that is uttered) I shall be to the person who speaketh a foreigner (who has no knowledge of what he speaks) and he who speaketh shall be a foreigner to me? (e)

But though not at times understood by the *hearers*, these languages were always understood by the persons who spoke them. St. Paul observes, "He that speaketh in a foreign language, speaketh not unto men, but unto God, for no man *understandeth* him . . . but he that prophesieth, speaketh unto men to *edification*." 1 Cor. xiv. 2, 3. "Hence a man is *edified* only by that which he understands." Again, "I wish indeed that ye all spake in foreign languages; *but rather* that ye prophesied; for greater is he who prophesieth, than he who speaketh in foreign languages, unless some one interpret, that the church may receive edification." Here he states that the church could not be *edified*, unless it *understood* what was spoken. So also, in verses 9, 16, 17., all of which go to corroborate the doctrine that "a man is not edified by what he hears, except he understands it." But in ver. 4. the apostle says, "He that speaketh in a tongue edifieth *himself*" —therefore he must have understood *himself*. Besides, he who spoke in a language spoke *to himself* (ver. 28.) and *taught* himself, (ver. 19.) But how was this possible if he could not understand his own words?



Attempts have been often made to parry the force of these conclusions, by objections drawn from several verses of the same chapter. Thus, from ver. 5, 13, 27, and 28., it has been objected, that the persons speaking could not have understood the language spoken, since they were incapable of interpreting it. That incapacity however was in consequence only of an apostolic prohibition, as will be seen by an attentive perusal of the verses. The translation and notes of the learned expositor before cited, are admirable.

Ver. 13. "For which cause (the edification of the church) let him who prayeth in a foreign language pray so as some one may interpret."—

"That the apostle meant by ordering the inspired person to pray in such a manner as that another might interpret his prayer was this: He who prayed in an unknown language, was to do it by two, or three sentences at a time, and in order—see ver. 27—and the interpreter was to interpret what he said as he went along. But if there was no interpreter at hand, he was to be silent, even though he himself could have interpreted what he spoke, because, to edify the church in that manner was a ridiculous vanity."

Ver. 27, 28. "And if any one speak in a foreign language, let it be by two, or at most by three sentences, and separately, and let one interpret. But if there be no interpreter, let him be silent in the church: yet let him speak to himself and to God."

"Although the inspired person had been enabled to interpret the foreign language in which a revelation was given to him, he was here forbidden to do it, (f) Because to have delivered

(f) Admitting the hideous sounds which the pre-

the revelation first in the foreign language, and then in a known tongue, would have been an ostentation of inspiration, of which the church could not judge; not to mention that it would have wasted much time to no purpose. Whereas when one spake in a foreign language, and another interpreted what he spake, the church was edified, not only by the things spoken thus made known to them; but also by having an undoubted proof of the inspiration of the person who spoke given them in the inspired interpretation of what he spoke. (g)

Lastly, the same assumption has been founded on the language of the 14th verse, "If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. *νοὺς μου ἀκαρπὸς ἐστὶ*. Here however *νοὺς* translated understanding, may be taken either to signify the mental faculty so designated;—or, the signification, *meaning*, or *mind* (h) of the oracle itself. In the former acceptance, the verse merely affirms, that utterances in languages *miraculously* conferred, could not be regarded as the *fruit* or result of the speaker's own intellect—my understanding *ἀκαρπὸς ἐστὶ* is *unproductive*. Whilst in the latter acceptance, which in my humble opinion is the most in keeping with the context, it affirms that what was spoken in an unknown tongue and uninterpreted, would be incapable of ministering to the edifi-

tenders wish us to believe to be "the tongue of angels," to be a language—how flagrantly has the apostolic prohibition been trampled upon. As inspiration can never deny itself, the question lies between the reality of *their* inspiration and that of St. Paul. (g) Macknight in loc. (h) *νοὺς* is thus used. 1 Cor. ii. 16.

cation of the hearers, or in other words would be "unfruitful."—This was the sense in which the passage was anciently understood. "When the words of a prayer," says BASIL, "are unknown to those present, *the understanding of the person praying is unfruitful*, ἀκαρπὸς ἐστὶν οὖτος τοῦ προσευχομένου—no one being benefited: but when those present understand the prayer so that it has power to benefit the hearers, then the person who prays has *fruit* in the improvement of those who profit by it." (i)

I cannot conclude this topic without calling the reader's attention to the solemn and deliberate opinion of that eminent servant of God, the late Rev. Richard Watson.

"With respect, (says he,) to the pretended gift of tongues, one cannot but speak with shame and sorrow, that a delusion so monstrous should ever have been yielded to, and that so clumsy a device of Satan should ever have entrapped men, probably sincere, but under the dominion of their own imagination. For look at the primitive gift. It was a tongue, which people of some language could understand: not the jargon now pretended. It was for use, in publishing the gospel in foreign lands; chiefly a sign to them that believed not, and not to them that

(i) BASIL, Regul. Brevior. ap. Goode who however takes a somewhat different view of the 14th verse.

believed. Therefore these people who at present pretended to have a language, have it not for use where all believe.

When used in any of the churches, lawfully used, it was because those churches were chiefly in the Greek, Roman, and Asiatic cities, where people of many languages united together; and there was the gift of interpretation, that all might be edified. But, in the present case, all know English, and need no other language in order to their instruction in divine things.

When those who had this gift used it without necessity, or without interpretation, the apostle condemns them; and sets as light by it, that, though he spoke with tongues more than all, yet he used them not in the church.

I may remark that there is not the shadow of evidence that what is now pretended is a gift. It is no language that these people utter, but a poor and pitiful delusion, which brings religion into ridicule and contempt." (k)

2. In estimating their character, we shall be led to a similar conclusion, by taking also into the account, that *the subject matter* of these professedly divine communications—whether given as interpretations of the tongue, or uttered in English, *has been proved in numerous instances to be*

*grossly and totally UNTRUE.* Here let it be remembered; that upon their own showing, (1) the Spirit; by whose inspiration they have been "made to speak," is responsible for each word of the utterance, and that no possibility is left for mistakes either substantial or verbal, from the infirmity of the "trumpet" or "vessel." Now it is our painful duty to select from a variety of evidence, certain unquestionable facts which demonstrate that those utterances *cannot* have proceeded from "the Spirit of truth."

These facts are of a fourfold description: they refer to the justification of heresy,—to deceitful misrepresentation of the word of God,—to false and calumnious statements respecting individuals,—and to predictions which time and events have proved to be glaringly untrue.

1. *These utterances have justified heresy.* "The voice" has given its solemn confirmation to doctrines which are regarded by the whole christian church, except the votaries of the tongue, with just indignation and abhorrence. I refer to the revolting doctrine of the depravity of our

(1) "The gifted persons" informed Mr. Irving, "that the power which *compelled* them to speak acted on the *end of their tongues.*"—Pilkington. "I was conscious of a constrained utterance not my own." . . . Every word that I uttered was as it were wrung from me . . . By a constraint I cannot describe I was *made to speak.*"—Baxter.

most holy Redeemer's human nature, prior to his resurrection, and to the dogmas which have been either deduced from it, or invented to support it,—such as redemption by incarnation, or by the victory of Christ's will over sin, and the denial of the substitution of Jesus for the sinner, as a vicarious sacrifice. But take the principle itself in the language of its great modern defender :

“ All this effect of uniting Jew and Gentile unto God and unto one another, which is ascribed to Christ's body, to the sacrifice of his body without spot upon the cross, is derived from this very truth,—*that he took sinful flesh*, or fallen human nature, and upheld it holy against the devil, the world, and the flesh, and the influence of all these upon the mind.

( If then Christ was made under the law, he must have been made by his human nature, liable to, yea and *inclined to all those things which the law interdicted*.

Manhood after the fall, broke out into sins of every name and aggravation, corrupt to the very heart's core, and from the centre of its inmost will sending out streams as black as hell. This is the human nature which every man is clothed upon withal, *which the Son of Man was clothed upon withal*, bristling thick and strong with sin like the hairs upon the porcupine.” (m)

Now this doctrine, we say, has been CONFIRMED *by the same authority* as that which gives the pretenders to the apostleship their vocation to that dignity. Thus, when Mr. Baxter, under strong convictions that Mr. Irving had published a grievous error in these sentiments, wrote to him, to that effect,—the latter, on receiving Mr. B.'s letter laid it at once before Miss E. C. and Mrs. C., two reputed

(m) Irving's “Orthodox and catholic doctrine of our Lord's human nature.” *passim*. See Note A.

prophetesses, who for the last two years, we are told, "had been as the mouth of the Lord to him."—and as the result of this consultation, Mr. B. was told,—that

The Spirit came upon Miss E. C., and after speaking in a very grieved tone and spirit in a tongue, she was made to declare—that Mr. B. had been snared by departing from the word and the testimony—and that Mr. Irving had maintained *the truth*.—

Mrs. C. was also made to speak in a tongue, declaring that Mr. B. had stumbled greatly; and was snared in making a distinction between Christ's holiness, and that of his church. Then followed a third utterance through Miss E. C., declaring that Satan sought to overthrow Mr. Irving's confidence in the truth, but that I was called upon to maintain it now more firmly than ever. (n)

2. By these utterances, *the word of God has been deceitfully misrepresented*. Take the following instance :

"The same gentleman (a "gifted brother") afterwards read the first chapter of the first Epistle of St. Peter, in a sort of unnatural recitative, which, as I was informed, was reading in *the Spirit*. That is, as they define it, it was not he who read, but the Holy-Ghost in him, merely using the voice and lips of the man, as an organ of utterance unto men. On this supposition, the reading might have been expected to be perfect indeed. My ear was struck by deviations from our authorized version. I had a Greek Testament in my hand, and perceived at a glance that the deviations were palpably incorrect. One of them was the omission of an important word, to *the utter marring of the sentence*. That Mr. Taplin should make a mistake in his reading, might be very natural; but that the Holy Spirit speaking by the physical organs of Mr. Taplin should misrepresent the Holy Scriptures, was more than I could receive. I can truly say, that my predominant feeling on the occasion alluded to, was astonishment at the possibility of men of mind and education, or even of common sense, being for a moment deluded by such paltry and profane absurdities. Before I left the house, I plainly declared my judgment in the matter to Mr. Irving. His reply was strange, and highly characteristic of the system." (o)

(n) See Baxter's Narrative. (o) Letters to a friend, &c., by the Rev. HUGH M'NEILE, M.A., Rector of Albury. page 112.

3. By these utterances, *false and calumnious statements* have been put forth respecting individuals, and communities:

"I have carefully observed, (says the Rev. Hugh M'Neile,) what has been going on. I have been thrown into close contact with some of the leaders in this affair. I have been sedulously pressed to join it, by both male and female intreaties, and by the awful intelligence, oracularly repeated, that God himself had declared I would do so. (o)—Mr. Drummond, who as you know, is one of the leading pastors of the new sect, in his kind anxiety to convince me of the truth of what he felt himself to be so valuable, wrote me word that one of the Lord's vessels, in his house, had plainly testified concerning me that I was resisting the convictions of my own conscience in opposing the work, as he expressed it, for that I knew in my heart the work was of God. Now it is impossible for the sincerity of conviction in any man, upon any point, to be stronger and more satisfactory than mine was, and is ; that the Spirit, or the man, or the woman, who made this assertion concerning me, *said what is not true*. When I gave this reply, I was accused of falsehood, and the utterance of the voice respecting my dishonesty of mind, has been repeatedly and confidently referred to since." (p)

The inspired parties themselves, have repeatedly spoken evil, and that by "inspiration," one of another :

"Mr. T. ——— had in the midst of the congregation, with tongues and in English, spoken evil of Mr. Irving ; and Miss E. C., had since in utterance declared he spoke it of Satan." (q)

"I understand the gifted persons at Glasgow spoke against me whilst I was speaking in power in London ; and they are now speaking against Mr. Irving. At Cambridge too I understand is one who deems himself called to be an apostle, and to have arrived at perfection..... He also is denounced by Miss E. C., and himself holds Mr. Irving and the gifted in London to be deceived. (r)

*Communities* as well as individuals have also been calumniated.—I do not now refer to the unmeasured vituperation with

(o) Ibid, p. 109. (p) Ibid, p. 118. (q) Baxter, (r) Ibid. 137. This "only true church" is very far it appears from being "at unity with itself."



which the worshippers of the "power" assail the character of other churches, or the various philanthropic societies of our land, but to the bitter, and I may add, (in the *literal* import of the epithet,) the *diabolical*,—i. e., false accusing, impeachments which "the power" itself has promulged concerning them.

"Concerning the Bible Society, a distinct burden of prophecy was given :—that it was a curse going through the land, quenching the Spirit of God by the letter of the word of God." (s) .... Concerning the Trinitarian Bible Society, a similar prophecy was given, "that it compassed sea and land to make one proselyte, and made him two-fold more a child of hell than before." Page 34.

4. These utterances have announced *predictions which time and events have thoroughly falsified*. Among many it will be sufficient to specify the following :—As, that forty days from the time of his being called to "the spiritual ministry," the Lord would give Mr. Baxter the full signs of an apostle, and that by the laying on of his hands and the hands of the other apostles, the baptism of fire should be bestowed. This prediction was accompanied by the same fearful oath as that given on the declaration of his call to the ministry : "*By myself have I sworn, saith the LORD, by myself have I sworn—By myself have I sworn, that I will not fail you. I will never leave you nor forsake you.*"

(s) Baxter, p. 33.

On the fortieth day Mr. Baxter was with the church in London expecting the fulfilment of this solemn promise. The day however passed over, without any manifestation of the power which had been foretold.

A subsequent prophecy appointed another time and place for Mr. B.'s reception of those gifts. . . . . The interval was filled up with powerful and frequent utterances respecting "the constitution of the spiritual church, and its progress through the earth, to make ready a people prepared for the Lord."—"The day named arrived, and in the evening an utterance from the power, "*kneel down, and receive the baptism by fire.*" We knelt down, lifting up prayer to God continually. *Nothing however ensued.* Nor was this in consequence of defective faith or perseverance. "Again and again we knelt, and again and again we prayed, but still no fulfilment. Surprising as it may seem, my *faith* was not shaken, but day by day for a long time, we continued in prayer and supplication, continually expecting the baptism. . . . For six weeks I continued unshaken to seek after it, but found it not. (†)

Again; it having been revealed that the time of the woman's fleeing into the wilderness was now begun, with the days of the two witnesses: it was foretold that

(†) Baxter's narrative.

*at the end of three years and a half—from the beginning of the prophecy of the witnessses, viz: Jan. 14., 1832, Satan should take to himself the sovereignty, and stand forth in all hideous power, in the person of one man to receive the worship of all the earth. The person who should be so energized of Satan, was afterwards declared to be the young Napoleon, who has now for a long time been in his tomb. It was predicted, that during the three years and a half, the gifts of the Spirit, and the baptism of fire, would be dispensed upon the office bearers of the church ;—the ministers of the Lord would be borne about from place to place by the Spirit, as Philip was ;—“bodily changes would be wrought by the baptism, and as the consequence of such changes the marriage state would no longer be blest with increase, and husbands and wives, sons and daughters, would thenceforth be called to the ministry, and devote themselves to the office of warning the world ;—Mr. Baxter should be carried to foreign lands after passing through a few parts of this land, and should only return at the end of three and half years to join his family previous to the taking away of the saints ;—and at the termination of that period, the Lord’s elect having been gathered from the four winds,—the church of Christ would be caught up to meet the Lord in the air and evermore be*

with the Lord, and the earth be delivered over to judgment, without a preacher and without an utterance."

*The three years and a half terminated last July.* Those who believed these prophecies, continued their expectations till the following month, but with no better success!

It must be remarked on the subjects of this prediction, that it was declared, was believed, and was waited for,—not through Mr. Baxter's utterance, but through the utterances of every one who spoke, both in exposition and prophecy, and not only whilst that gentleman continued with the sect, but long after he had left them it was declared to be the truth. It was not expected at the *commencement* of the term of the three and half years only, but was repeated more or less through the whole course of the term, and at the *close* of the term which took place in July last, the whole of the sect were summoned to await the tremendous fulfilment. No fulfilment however, as is well known, took place.

We could proceed to crowd these pages with a vast variety of similar prophecies uttered by "the voice," and which events have proved to be equally false—as, that the ten tribes would be restored under the leadership of an American Indian chief who was then in London;—that the Reform Bill would not pass, "that the people

thought they had it, but that it should not pass—that *then* should the second (apocalyptic) trumpet be sounded, and the mountain burning with fire be cast into the sea. (u) that the people would rush against the military, and the sword be drawn—that the people would be overcome, but the principles of the military would be sapped—that “the great Captain of Waterloo”. . . . would take in pieces the constitution, and be the instrument of fulfilling the third and fourth trumpets—that the King would abdicate, and refuse to be at the head of Babylon, which this nation was become, &c. Besides a whole chaos of

“Monstrous, unbaptized fantasies”—

equally painful to every honest mind either to record or to peruse. Enough however has been set down to substantiate the affirmation we undertook to prove, respecting the unscriptural and ungodlike character of the oracular “power” to which the Newman Street church and its adherents in various parts of the land, pay such absolute deference, and

(u) The Rev. Mr. Dow who in Scotland was exercising the gift of utterance, confirmed “in the Spirit,” Mr. Baxter’s prophecies on the trumpets. This identifies “the Spirit” in Scotland and that in London as the *same*, and proves the Scotch as well the English votaries of the power to be equally deluded.

which “they *really believe and worship*” as the *Holy Spirit of Jehovah!* (x)

But what is the conclusion to which these painful facts must lead the impartial and enlightened examiner,—either with respect to the nature of the ‘utterances,’ or the value of the pretended apostolic authority which owes its existence to them? If the facts thus attested by the competent and respectable parties, whose references we have given, be **TRUE**, —(and if *false*, why have they not been as publicly contradicted, as affirmed?) then, to declare the author of those calumnious and delusive oracles, to be the *Holy Ghost*, is not only to affirm the annulling of many important New Testament rules both moral and ecclesiastical, but it is to make God a liar! But rather than *knowingly* do this, and *deliberately* sacrifice scriptural principles, at once perfect and changeless, the conclusion to which every unprejudiced mind must feel itself constrained to come, is too obvious to require a verbal and offensive indication here.

2. This conclusion will be strengthened by a glance at the **SECOND** credential of the genuine apostleship,—*Personal Endowment with miraculous powers, and the clear and undisputed manifestation of those powers.* The religion of which they were the heralds to all men, being proposed as

(x) Mr. Baxter's expression.

a revelation from God, required the demonstration of supernatural proofs. A mere philosophical theory which addresses itself to the reasoning powers only, may be substantiated by proofs drawn from *reason* alone ; but it was right that christianity, which came with authoritative claims upon "the obedience of *faith*," with regard to many objective truths which till revealed, the heart of no man could conceive, should justify that authority by evidences of another nature. The *power* of the Deity confirmed the oracles of his *truth*. (y) Thus it was with Moses, on the promulgation of the old, and with the apostles, on that of the new testament dispensation. "They went forth and preached every where, *the Lord working with them*, and confirming the word with signs following." (z) In the developement of those powers, the apostles spoke in various languages supernaturally imparted to them, possessed the spirit of prophecy in the literal and predictive sense of the word, healed the sick, ejected the demon from the human brain, poured eye-sight on the blind, called the departed soul from beyond the confines of eternity, and reanimated the dead ! Whilst on the other hand they could visit the wicked with

(y) " Pour montrer que c'est Dieu qui parle, il faut que Dieu même agisse." BEAUSOBRE Discours Historiques, &c. Tom. 9 p. 8. (z) Mark xvi. 20. Heb. ii. 4.

judicial calamity—they could deliver the contumacious sinner to the power of Satan, wrap him in blindness, or by the dreadful energy of their word, could number him in an instant with the dead. Instances of all these we have in the Acts and Epistles, as wrought by the apostles, and referred to as the confirmation of their authority; and hence St. Paul, in the vindication of his apostleship, wrote (2 Cor. xii. 22.) “In nothing am I behind the very chiefest apostle.—Truly the *signs of an apostle* were wrought among you in all patience, in signs and wonders and mighty deeds. σημεῖοις with signs—prodigies which demonstrated the truth.—τεράσι wonders, or prodigies of a fearful nature; such evident manifestations of the immediate presence of the Almighty bearing witness to his truth as pervaded every mind with fear; and δυνάμεις miraculous achievements possible only to omnipotence itself, but the performance of which by mortal men evinced the concurrence with their ministry of the energy of God.

These miraculous acts, which were capable in themselves of sustaining the most rigorous examination, constituted an effectual and imperishable testimonial to the truth. In the absence of every thing like frenzied excitement, unnatural effort or ostentatious display, the apostles presented, in them, a demonstration to



christianity which arrested the gaze of the then civilized world, and which has continued the same resistless appeal through succeeding ages. How *public* their manifestation! The miracles of *Pentecost* proved the truth of the gospel to a multitude of persons of various nations, Asiatic, African, and European, as completely as if with their own eyes they had beheld the Saviour rise from the sepulchre, or ascend in glory to the heavens. How *indisputable*! The gainsayers themselves were constrained to confess the finger of God; and thus to acknowledge the evidences of christianity to be incontrovertible. How *decisive*! From the moment that the messengers of Jesus were endowed with apostolic power, and had commenced the full exercise of their office, every miracle which they wrought was prompt and complete in its success. With *them* there were no *attempts* which were followed only by failure and disgrace. GOD had given them their commission, and he withheld not its seals. He wrought with them everywhere,—and every where caused them to triumph. And how *seasonable*! These divine interpositions were given at a period when there was a moral necessity for, and a moral propriety in, their display; a period when they were *needed* to seal and confirm the gospel which then was “be-

gun to be preached to the whole world." The world had *then* a right to demand these credentials, and they were given.

From the first developement of miraculous power there have been many pretenders to its possession, who have attempted its imitation either by the arts of natural magic or by the actual co-operation of Satan. Hence the necessity of a *rule* by which to distinguish false miracles from the genuine, in order that the utility of the latter may not be vitiated or destroyed. The church under each dispensation has, accordingly, been furnished with such a rule. The Jewish Legislator gave one which is written in Deut. xiii. 1 3; (a) and our Saviour himself has fixed another, thus recorded by St. Mark:—"There is no man which shall do a miracle in my name that can lightly (b) speak evil of me."

Hence, as PASCAL observes, "We are to judge of doctrines by the accompanying miracles, and of miracles by the accompanying doctrines. The doctrines are the test of miracles, the miracles of

(a) If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake to thee, saying, let us go after other Gods, which thou hast not known, and let us serve them—Thou shalt not hearken, &c.—to the end of the 3rd verse. (b) Ταχὺ, readily, Mark ix. 36.

the doctrines. This statement is strictly correct, and involves no contradiction." (c)

Upon this principle, should the Irvingite gentlemen, to whose claims we must return for a moment, actually make pretensions to miraculous powers as the required seal of their apostleship, we should be bound, whilst their attested doctrine of the sinfulness and corruption of our Redeemer's manhood holds a place in their creed, to reject both them and their miracles. For if those proclaimed opinions do not *affirm evil* of Christ, evil was never affirmed of him upon earth. And therefore, had miracles actually followed their assumption of the apostleship, yet those opinions and the fatal errors to which they inferentially lead, would have been a sufficient cause for their rejection by all men who honour the Son even as they honour the Father.

But the application of this rule is as yet uncalled for; since, though, it has now been demanded for years, of this credential of their authority, the modern apostles give "no sign." They exhibit NOTHING which can justify an honourably minded man in receiving their testimony or submitting to their claims. (d)

(c) Thoughts, xxvii. (d) All reference to the once vaunted case of Miss Fancourt's recovery, seems to be at an end. The fact is the impropriety of the attempt to class that circumstance with the

Not that they deny the necessity for such credentials: their admission of that necessity, on the other hand, has been irrevocably made. A number of undeniable facts in the rise and progress of the sect, have indisputably proved—First, that these self-styled apostles have expected the fulness of miraculous powers. Secondly, that these powers have been expected in consequence of the prophetic promises of “the voice” which called them to the apostleship. Thirdly, that the very *time* in which these powers should be given, has been repeatedly announced by professed inspiration. Fourthly, that the times thus specified have successively transpired, but the expected powers thus particularly promised, have never been received; but that, Fifthly, notwithstanding their utter disappointment in the non-fulfilment of the promises, these men, as if wearied with fruitless expectancy, have entered, all powerless and unauthorized, and with nothing but the name, upon the actual discharge of professedly apostolical functions! (e)

There was a THIRD sign of an apostle which was still more remarkable. It was the faculty of communicating the miracu-

miracles of scripture has been so clearly proved by a number of contemporaneous writers as to have shut out all hope of assistance from that quarter.

(e) See note N.

lous charismata to others. This indeed was the great peculiarity of apostolical endowment, distinguishing its possessor from all the other preternaturally gifted agents of the primitive church ; and is probably that which St. Paul describes (1 Cor. xii. 10.) as *ενεργήματα δυνάμεων*, THE INWORKINGS OF MIRACULOUS POWERS. (f)

A faculty by which the apostles were raised above all other spiritual men, and by which they were enabled to spread the gospel with that astonishing and rapid success which crowned their ministry. Instances of its exercise are upon record in several passages in the new testament. Thus in Acts viii. 14, et seq.

“Now when the apostles which were at Jerusalem, heard that Samarja (through the ministry of the miraculously endowed evangelist Philip) had received the word of God, they sent unto them (the apostles) Peter and John, who, when they were come down, prayed for them that they might receive the Holy-Ghost : For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy-Ghost.”

If the remaining portion of the narrative be consulted, it will be seen that the reality of this divine communication was manifested in *visible* effects, and those doubtless of a miraculous character, as in another case, recorded chap. xix. 6.

“Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy-Ghost since ye believed ? and they said unto him, We have not so much as heard whether there be any Holy-Ghost—(that is they had not heard that the miracu-

(f) See this rendering justified in Macknight on the place.

lous gifts of the Holy-Ghost were to be received by believers.) And he said unto them; unto what then were ye baptized? And they said, unto John's baptism. (Compare Matt. iii. 11.) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him; that is on Jesus Christ. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy-Ghost came on them, and they spake with tongues and prophesied."

Such was the third sign of an apostle, and such, it is perfectly right to enquire for in the modern pretenders to the name. But here, also, as with regard to the preceding credentials, they are wholly unimpaired. Such an endowment, indeed, had been promised:—it having been distinctly declared by "the voice," that "by the laying on of Mr. Baxter's hands, and the hands of the other apostles whom the Lord should call, should the baptism of fire be bestowed." (g) Time, however, which *verifies* genuine prophecy, has demonstrated the *falsity* of *this*, as well as many others of the promises and predictions of this astounding delusion.—But notwithstanding this failure, the *action* of fanaticism has received no interruption; but, on the contrary, has unfolded more of its presumption. Religion and common decency itself, mourn over the spectacle of men going through the land in the exercise of apostolical offices without one of the scriptural tokens or marks of the character, and laying on their hands

(g) Vide Baxter's Narrative.

forsooth, for the communication to others, of *that* which they have not first themselves received. (*h*)

But we have already too much prolonged our attention to this subject. Let us proceed to take a passing glance at the remaining classes of the primitive ministry as enumerated in the passage under consideration.

## PROPHETS.

The office of a *prophet* may be determined, we conceive from the elements of the name itself. (*i*) The syllable, *προ*—*pro*,

(*h*) For several weeks that portion of the religious part of the community which took any interest in the Irvingite proceedings in Falmouth prior to the formation of their church in that town, had been given to understand that when that event should transpire, and the officers of "the church" should receive "the laying on of the apostle's hands," those tokens of the descent of the Holy-Ghost, to make that church his peculiar abode, would be given, which had been so repeatedly, but till then so unjustly required. The period at length arrived, and the suspense of some sincere inquirers after truth was great. The town was honoured at once with the presence of an Apostle, a Prophet, an Evangelist a Pastor, and if I mistake not, an Angel. Now was come the long-expected Pentecost for Falmouth, and the long threatened evidence that all other denominations of christians were "Babylon, which was to be destroyed," &c., &c. The wonderful ceremonial took place:—and what followed?—Nothing.

(*i*) *προφητης* from *προ*, ~~προ~~, and *φω φηῖ*, or *φημι phémi*; to speak, utter forth, or declare.

as a Greek preposition has a diversity of meaning, which seems to have communicated itself to the etymon with which it has been conjoined. It is sometimes used to denote substitution, or deputation, (*k*) and thus the *prophet* was one who *spoke for*, in the place, or on the behalf of, another:—one who acted as an internuncio or messenger of the Divine will. “A prophet,” says Chrysostom, “is an interpreter that is of God.” (*l*) The corresponding Hebrew name *Nabia*, has the same import. The *Nabia* was the herald or interpreter of the Divine decrees. So Aaron is called (Exod. vii. 1.) Moses’s *prophet* because he spoke for, or in the place of Moses to Pharaoh, interpreting the mind of Moses, as Moses did that of the Almighty. Hence too, the heathen poets were called προφηται μουσων—*prophets of the muses*, because they were supposed to utter the inspirations of those imaginary deities. (*m*) 2. This particle as often indicates precedency or anteriority of *presence* or *position*. It is so used in Matt. xi. 10., Luke i. 76., Acts v. 23. Regarded with this import, the term pro-

(*k*) προ at Latinum *pro*, *loco*, *vice*, John x. 8. προ μου ηλθον—qui loco mei venerunt, i.e. Messiah nomen sibi arrogarunt. Ita Eurip. Alcest. v. 644. Xenoph. 1, 6, 19. Schleusner. (*l*) In 1 Cor. xiv. 28. (*m*) St. Paul calls *Epimenides* a poet of Crete, a prophet of their own. Titus i. 12.



phet designates one who spoke *before*, or *in the presence* of others. One who spoke before *God* in the prayer or intercession, as Abraham, who is thence called a prophet (Genesis *xxi*. 7,) or before *men*, in the communication of a message, or the delivery of public instruction. "We speak" writes St. Paul, "from God, and in the sight of God." 3. But the most general use of the particle under consideration is, to express *priority* with respect to *time*, and thus the prophet in the common acceptance of the appellation, is one *who foretells* or predicts events yet future. These it will be observed were the principal charges of the prophetic office, as described in the scriptures. Whether, in announcing things to come, or enjoining the duties, or inculcating the truths which had a bearing on the present, the genuine prophets were the messengers and proclaimers of Jehovah's will to our world.

(n)

That will was revealed to them "in sundry times and in divers measures;"—by visionary appearances, by an audible voice, by the ministry of angels, or by the powerful afflatus of the Holy Ghost, by which the mind received a clear idea and indubitable conviction of the objects or truths presented to it; whilst in their enunciation of the truth, they were preser-

(n) See note O.

ved from that liability to error so common to unassisted men, from infirmity of intellect or heart, by the influence of the same Spirit. To speak or write under his inspiration, was essential to the character of the genuine prophet; and according to VAN DALE, the name of *prophet* is never given either in the old or new testament to any ordinary minister or teacher of truth; but invariably designates one who spoke or acted under a supernatural impulse. (o) And the apostle Peter it will be remembered, expressly declares that *prophecy* was always the result of direct inspiration—as it never came by the will of man,—“but holy men of God spake as they were moved by the Holy-Ghost.”

All these marks of the genuine prophetic character may be distinguished in the prophets in the Christian church, to whom reference is given in the eleventh verse of this chapter. It should be observed however, that whilst they were sometimes endowed with the power of *prediction*, (p) the work for which they were ordinarily qualified was the instruction and edification of the church, by precept, exhortation, or warning, as the case might be, but especially by the interpretation of the old

(o) *Dissertatio de vera et falsa prophetia*, Pars 1.  
 LE CLERC's *Bibliothèque Choisie*, Tom. iv. p. 193.  
 (p) Compare Acts xi. 28, xxi. 10, xxvii. 24.

testament scriptures. Theirs was the faculty of explaining the more occult and mysterious doctrines couched in the emblems of the Levitic ritual, or pourtrayed in the sublime enigmas of the Hebrew prophets. Those doctrines were essentially Christian, and prove, in their just interpretation, that the religion of the old testament was, in principle the same with that of the new. The first prophetic promise, in Eden, embosomed in itself, as the germ once wrapped in itself the Cedar of Lebanon, the whole principle and plan of human salvation; in Christ, crucified and crowned. The patriarchs in the earliest ages had the vision of faith directed by the emblems of sacrifice, to the Lamb of God. They looked into the vast abysses of futurity, and rejoiced in the assurance of his advent and his day. In after times the Jewish Priests standing daily ministering at those altars, "and offering oftentimes the same sacrifices," formed a preparation and a type of the christian dispensation. Those perpetual expiations were the connecting links between the promise which relieved the despair of the first Adam, and the coming of the Second, and the con-

(q) Prophetæ (Nov. T) qui aut futura prædicebant, aut speciali quadam revelatione prophetias mysticas, sensusque spiritus sancti dubios interpretabantur—EPISCOPUS, Opera ii. 440.

tinued memorial of escape for sinners, in the atoning work of Him who died, at length, the just for the unjust, to bring us to God. It was the forcible remark of a Christian of the first age, that the gospel differs not from the Mosaical law in the depths of its doctrine, but simply in this, —that the one exhibits the type and promise of redemption, and the other its fulfilment. “What then,” says he, “is the law? It is the gospel anticipated. And what is the gospel? It is the law accomplished.” (r) The new testament was thus hidden in the old, whilst the old testament is explained and manifested in the new. The essential doctrines of christianity had been promulged in the Hebrew scriptures, but in difficult and mysterious oracles. To understand them a brighter irradiation of the divine Spirit was required, even by the apostles themselves, prior to the advent of the Holy Ghost at Pentecost. But when He, the Spirit of truth, was come, he led them into all truth. He removed the mysterious

(r) JUSTIN M. Respons. ad orthod, sect. 101.— Compare also John viii. 56, Heb. xi. 24—26, 1 Cor. x. 1—6—9, Luke xxi. 25—27 Rom. x. 4. “Thus, (says WHITAKER, of Ruan Lanyhorne,) the lamb slain from the foundation of the world— (from the only period after it at which a lamb became requisite to be slain, the Fall) will have been exhibited to God in representation, and pleaded to God in prayer, even down to the conclusion of all things.”

veil, and showed them the full glory of Christ. (s) This preternatural knowledge was communicated to the Christian prophets by the illumination of the Holy Ghost, which, whilst as yet the complete body of revealed truth as given to the Apostles had no *recorded* existence, was shed upon them abundantly for the edification of the church.

Correlative with the prophetically gifted, were those in the primitive Christian assemblies who were endowed with a faculty which is called διακρισις πνευματων the *diacrisis* or judicial *discernment* of spirits. A gift which was in special adaptation to the necessities of the Christian cause, when false-anointed ones and pretenders to prophetic revelations were so numerous, and before the finished standard of revealed truth which *we possess* in the everlasting word of God, had become the universal inheritance of the church;—and a gift by which they who were thus endowed, were not only able to decide upon the fitness or unfitness of individuals, either for membership or the tenure of offices in the church; and able also by the imparted light of that omniscient

(s) The oracle no more shall shroud its visage  
Beneath a veil——

But like the sun,  
When with his orient ray he gilds the east,  
Shall burst upon you in a flood of light.

ESCHYL. Agamem.

spirit, "who searcheth all things," to explore the hearts and detect the latent purposes of the enemies of the gospel; (t) but by which they were especially qualified to distinguish a pretender to inspiration from one who had really been made a partaker of the Holy-Ghost; and consequently, to distinguish also the truth of God from the manifold delusions with which visionary and ambitious men, or spirits of darkness, were, even then, attempting the adulteration and ruin of christianity. There is a reference to the exercise of this necessary gift in the first epistle of St. John, where that apostle calls it *χρῖσμα ἀπο τοῦ ἁγίου*, a *chrism*, or sacred anointing from the Holy One; and possessed of which, he tells the spiritual persons so endowed, that they needed not that any one should teach them how to distinguish impostors from the truly inspired, since its unclouded illuminations enabled them to know every man; (u) and in the exercise of this awful faculty, he directs them to try the spirits, whether they were of God: because many false prophets had gone out into the world.

In the Irvingite caricature of primæval christianity, we find the order of *prophets*, as well as *apostles*. The facts,

(t) As St. Paul did those of the sorcerer Elymas, see Acts. (u) Οἶδατε πάντα 1 John ii. 20.

however, which have been detailed in the preceding investigation of the claims of the latter, will be found equally fatal to the pretensions of the former. The *manner* in which their supposed prophetic gift has been heretofore exercised, is demonstrably unscriptural, whilst their predictive and other utterances, are known in numerous instances, to be totally at variance with the truth.

### EVANGELISTS.

The evangelists (*x*) may be compendiously described as the assistants of the apostles; and that *first*, in the work of publishing the gospel, not within a confined and fixed locality, but like the apostles, to mankind at large, and especially to those who had never before heard "the glad tidings of salvation." "This," says CAMPBELL, "conveys the true distinction between the greek words κηρυσσειν, *kerussein*, and ευαγγελιζειν *euangelizein*, from which last the name evangelist is taken. The former signifies to *preach* in general, or proclaim the reign of the Messiah; the latter, though frequently rendered in the same way, denotes properly to declare the good news, that is the gospel, to those who had before known nothing of the matter." (*y*) The office of evangelist in-

(*x*) Ευαγγελισταί. (*y*) Lect. p. 86.

volved, *secondly*, the duty of acting under the direction of the apostles in settling affairs of christian *discipline, ordaining presbyters, correcting abuses, and establishing order* in those churches which the apostles could not personally visit. "For this cause," (writes St. Paul to *Titus*, who was certainly an evangelist,) "left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders, (or presbyters, referred to afterwards as bishops) in every city, as I had appointed thee." (z) The new testament narrative, however, sufficiently shows that this superintendency of the evangelists over particular churches, was not stationary and perpetual, but occasional and itinerant. They visited the various christian societies for a specific purpose, with the accomplishment of which they were intrusted by the apostles. Hence their movements are always described as being regulated by the latter. Thus St. Paul, in his letter to Titus :

"When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis, for I have determined there to winter. Bring Zenas, the lawyer, and Apollos on their journey diligently, that nothing be wanting to them." (a)

And to Timothy.

(z) Titus i. 5. "Les evangelists qui aidoient aux apotres a fonder les Eglises, et a confirmer les peuples dans la vraie foi, et qui tenoient *meme* quelque fois la place des apotres."—*PICRET Theol. Tom. 2. p. 268, 4 to.* (a) 1 Epist. i. 3



As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, &c. (b) Do thy diligence to come shortly unto me, for Demas hath forsaken me, having loved this present world, and is departed into Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. (c)

For this extended charge of proclaiming the gospel, and of building the church, the evangelists were qualified by miraculous endowments, by the gift of languages, by the capability of performing miracles, in common with the apostles—though not, as the apostles, of communicating the Holy-Ghost,—and, by that supernatural *faith* (1 Cor. xiii. 2.) which enabled them to encounter and surmount the otherwise insuperable difficulties which opposed their career.

That such was the case;—and that no man was an evangelist in the primitive and apostolical sense, who could not exhibit these credentials, is an indisputable fact in the sacred history. In all the places in which these co-workers with the apostles are described, they are represented as thus supernaturally endowed. The name of evangelist occurs three times in the new testament. The first instance is in Acts xxi. 8, where *Philip* is called by this title. In the eighth chapter of the same book we have a specimen of his evangelical agency, which fully proves

(b) 2-Epist. iv. 9 seq. (c) 2 Tim. iv. 9—12.

him to have been empowered to demonstrate the celestial origin of the gospel he preached, by miraculous signs.

Then Philip went down to the city of Samaria, and preached Christ unto them. And the people, with one accord, gave heed unto those things which Philip spake, hearing, and ~~SEEING THE MIRACLES WHICH HE DID.~~ For unclean spirits crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

*Timothy* is addressed as an "evangelist" in the 2 epistle, chap. iv. 5. And it appears that he had received a *χαρισμα*, or gift of the Holy-Ghost by the laying on of St. Paul's hands and prophecy, i.e. by a prophetic impulse, moving the apostle thus to confer upon him that miraculous qualification which was essential to the office in which he was destined to act. Compare 1 Tim. iv. 14, with 2 Tim. i. 6. (*d*)

The remaining passage in which this office is referred to, is that in the epistle to the Ephesians now under review; where the situation it holds amongst the name of apostles, prophets, &c. sufficiently denotes its extraordinary and miraculously gifted character.

So, also, the notices we have of the other evangelists, in the uninspired annals

(*d*) In the former of these passages, mention is made also of the imposition of the hands of the presbytery; this, which took place at Lystra, merely showed their concurrence with the apostle in setting Timothy apart for the evangelical office.

of the early church, represent them as similarly endowed. Thus St. Mark is stated by Eutychius, patriarch of Alexandria, to have preached the gospel in Egypt with great success, where the "Pagans, provoked *by the number of his miracles*, and the reproaches of the christians, put him to death: (e) and Eusebius speaking of the early preachers in general, says, that "they performed the work of evangelist to those who had as yet not at all heard the word of faith:—and having only laid the foundation of faith in remote and barbarous places, and constituted other pastors, committed to them the culture of those they had perfectly introduced to the faith, departed again to other regions and nations accompanied with the grace and co-operation of God. *For the divine spirit as yet wrought many wonderful works by them, insomuch that at the first hearing, innumerable multitudes of men did, with most ready minds, altogether admit of and engage themselves in the worship of that God who is the maker of all things.*" (f)

The name *evangelist* is not appropriated by the Irvingite agents, thus designated, in the general sense, in which every preacher of the gospel, and especially every christian missionary, may

(e) Calmet in Nom. (f) Eusebii, Hist. iii. 37.

wear it, but (κατ' ἐξουχίαν) in its full and primitive import, as *evangelists* of the apostolical school. But where are *their* miraculous credentials? What "signs" show they to authenticate their office, and in the absence of which, all who understand the subject must regard them, to say the least, as most miserably and idiotically *deluded*? Alas! a comparison between the duties and credentials of the *scriptural* evangelists with the naked pretensions of these persons, will lead to the same disastrous results as those which followed the investigation of the claims of their employers, "the apostles" and "prophets." But if they cannot present the essential pledges of the office, why thus ridiculously arrogate its name? (*g*)

(*g*) The behaviour of *some* of these worthies has presented a disgusting compound of insolence and presumption. It has been the writer's lot to witness this in more places than one. Instead of being able to give the least corroborative "sign" of the reality of their call to the office of "evangelist," in the apostolic sense of the name, they are quite as powerless, in the way of miraculous agency, as any of the ordinary ministry, whom, so far as my observation has extended, they seem to consider it a part of their vocation to *revile*. The conduct of these young men, (for most of them have not yet arrived at years of *discretion*;) in thus publicly pouring out the gall of obloquy on the ministerial character of men whom, in some instances, they have never known, and who, in others, were faithfully engaged in the labours of the gospel before they were suckled

## PASTORS AND TEACHERS.

There is a diversity of sentiment as to the relation of these last enumerated officers of the primitive church to the standing presbytery of succeeding times. Does the apostle, by 'pastors and teachers,' speak of the permanent ministry, or does he rather refer to a class of agents, who, prior in most cases, to the institution of presbyters, were especially raised up and qualified by immediate inspiration, for the peculiar exigencies of the infant cause? With all deference to the respectable names associated with the former opinion, the writer is strongly inclined to believe the *latter* to be most in accordance with the information, taken as a *whole*, which the scriptures give us upon the nature of the ministry which rose empowered to announce the opening of the gospel dispensation, immediately upon the pentecostal effusion of the Holy-Ghost.

Not that the appellations of 'pastors and teachers' are inappropriate to the christian ministry of the present times, since, as we have already shown, the promulgation of the gospel, especially

at the breast, exhibits, certainly, both "signs" and "wonders" too, but not of the kind which can only verify the pretensions of these persons as the "inspired" successors of a Philip or a Timothy!

by the ordinance of *preaching*, and the upholding and administration of godly *discipline* in the church, are essential and inalienable functions of the ministerial office ;—which, as it also exhibits a personal *commission* from God, and a given *message* to be delivered or interpreted to the living generation, and that message, one of good tidings, an euangelion, or gospel,—is a ministry which includes in its own nature *whatever was intended to be permanent* in the apostolic, prophetic, or evangelical institute ; but still, as it is undeniable (at least by all rational beings) that there exist many circumstantial distinctions between the ordinary Christian *preacher* or *teacher*, and the apostle, prophet, or evangelist of old, (distinctions so great as to lead every man, till of late, to have regarded the personal assumption of such names in their full and primitive power as possible only to the insane ; *(h)*) so we cannot help thinking that a similar difference, though not, in the nature of things, and “the *measure* of the gift of

(*h*) “ You will tell me, perhaps, that I am very far from the merit and dignity of the *apostles*. I acknowledge it with all my heart, and I will ever acknowledge it. Far from placing myself upon an equality with them, I confess that I am not worthy to be compared—I do not say with *them*, but even with their shadow ! ” Thus spoke JOHN CHRYSOSTOM, the illustrious bishop of Constantinople. See his 22d Sermon in Matthew.

Christ," by any means so great, will be found to hold between the ordinary presbyter and teacher and the ποιμην (pastor,) and διδασκαλος, (teacher) of the pentecostal school :—a difference created by the possession, by the latter, of immediate inspiration and miraculous energies.

Hence it will be found, that among the various designations given in the new testament to the *presbytery*, those of *poimenoι* and *didascaloi*, *pastors* and *teachers* are not specified ; but on the other hand, we see that in the descriptions which are given of the confessedly extraordinary agents, (and in which there is not one word about *presbyters* and *deacons*,) these *didascaloi* are distinctly mentioned (*i*)

By "teachers," in the present passage, may be understood those, who, endowed with the *charisma didascalias*, or gift of *teaching*—(implying divine illumination, and the faculty of communicating and demonstrating the truth, and that, sometimes, by the seal of miracles,) were raised up for the instruction of the church, both publicly and privately, in the great principles of the new dispensation. The truth thus delivered, bore the name of *didache*, *doctrine* ; (*k*) and its inspired manifestation by these gifted men, that of *didaskalia*, or *teaching*. (*l*)

(i) See Acts xiii. 1—1 Cor. xii. and Ephes. iv. 2.  
(k) 1 Cor. xiv. 6, 28.

And by "pastors," I am induced to understand, those who were invested with the government of local or particular churches in which, as yet, no regular presbytery had been instituted. The word *poimen*, here rendered pastor, is well known not only to have denoted, in ancient times, a shepherd, who had the care or government of a flock, but also to have been frequently applied to a ruler, magistrate, or king: as there is an analogy between the administration of a good sovereign, and the pastoral care of a good shepherd over his flock, so the verb ποιμαίνω, *poimaino*, signified *to rule* as well as to feed, or provide for, and the noun ποιμην, *poimen*, was equally applied to a shepherd and a ruler.

In St. Paul's enumeration of the extraordinary officers in the first churches, in 1 Cor. xii. 28, we read of κυβερνήσις, *kubernesis*, the office of a governor or director. (*m*) Such was that held by the persons who in the text are called pastors; men who, (before the appointment of the stated ministry,) had the direction of the local affairs of the church; presiding in its public services, (*n*) and maintaining that holy vigilance over its external cha-

(*l*) Rom. xii. 7. (*m*) Literally κυβερνήσεις, *directions* or *governments*, the thing performed being put, by a common figure, for him who performs it.



racter, by the faithful observance of which, it was kept unspotted from the world. And, as for every other form of ministry, there was a corresponding *charisma*, or qualifying gift, imparted by the divine Spirit, so the appropriate gift for the discharge of those duties, was the *diacrisis pneumaton*, the “discernment of spirits,” already described; by which the pastors were invested with the visible demonstrations of their celestial authority, and were effectually empowered to fulfil the difficult and momentous duties of their office.

The above considerations will furnish, it is presumed, a complete *harmony* of the various extraordinary offices with their corresponding miraculous qualifications, as described at large in the epistles to the Corinthians and Ephesians. I will transcribe the passages referred to:

- God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles,—gr.—powers, i.e. inworkers of powers; then gifts of healings, helps, governments, diversities of tongues. (*o*)

The manifestation of the spirit is given to every man to profit withal. Or—Unto each (of these divinely appointed agents) is given the manifestation of the spirit—gr—for the advantage of all. For to one is given by the spirit, the word of wisdom (*p*) to another, the word of knowledge (*q*) by the same spirit, to

(*n*) They were hence called presidents, and referred to as such, Rom. xii. (*o*) 1 Cor. xii. 28. (*p*) The whole doctrine of the gospel. (*q*) The knowledge of the former revelations recorded in the writings of Moses and the prophets.

another faith by the same spirit; to another the gifts of healing by the same spirit. To another the working of miracles (the inworkings of powers.—see p. 112) to another prophecy, to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. (r)

But unto every one of us is given grace according to the measure of the gift of Christ.—Or, to every one of us (the same persons are still spoken of) is given a function suitable to the nature of the gift bestowed upon us by Christ. He appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers. (s)

Such were the offices, and their corresponding qualifications; and the exposition we have given of the former, will explain, also, the adaptation of the latter. 1. The apostles appear to have been endowed (as a body) with most or all of the Spirit's gifts, since they are represented in the records of their ministry, as exercising them. 2. The prophets' peculiar endowment was the *λογος γνωσεως*, the word or doctrine of knowledge. 3. The *evangelists* who are called 1 Cor. xi. 28 *αντιληψεις*, *helps*, or helpers of the apostles; (see page 122) were gifted with languages, miraculous powers, especially *healing*, and the "*faith*" which was ever the accompaniment, or rather antecedent of those powers. 4. To the *pastors*, called also *directors*, or *governors*, belonged the discernment of spirits; whilst 5. the *teachers* were variously qualified to communicate and prove the truths with which they were entrusted, by languages and their interpretation, and other occasional miraculous signs.

(r) 1 Cor. xii. 8 10. (s) Eph. iv. 7, 11.

## V

The institution of this heaven gifted ministry, is described, in the last place, in connexion with ITS SPECIFIC PURPOSE, THE ACCOMPLISHMENT OF WHICH, AS IS HERE STATED, LIMITS AND ASCERTAINS THE PERIOD OF ITS CONTINUANCE. Let us revert for a moment to the leading proposition of the seventh verse. It is there stated, that to the apostles and their fellow agents in the gospel, had been given certain gracious functions, suitable to the nature of the gifts bestowed on them by Christ. The four succeeding verses may be regarded as parenthetical or explanatory, after the frequent manner of St. Paul. The seventh verse must therefore be taken by the student in vital connexion with the twelvth and following ones. It will then be seen that the gracious offices spoken of in the seventh, with their corresponding endowments, were given or appointed "for (ver. 12) the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"—or, as Macknight more lucidly renders it, "for the sake of fitting the saints for the work of the ministry, in order to the building of the body of Christ:" that is, these apostolic, prophetic, and miraculous gifts were bestowed on certain saints, or christian believers, for the sake of qualifying or thoroughly

fitting (*t*) then for the work of that (apostolical, or prophetical,) ministry or *service*, in the discharge of which, the church or body of Christ was to be reared upon its newly laid foundations. It was a ministry adapted therefore to the church in its weakness, nay, infancy; and the design of its institution, was to bring it onwards to manhood and maturity in that *truth*, which, when fully developed and recorded in an imperishable form, would render it sufficient in itself in every succeeding age, to achieve the evangelization of mankind. Hence it is immediately added,—ver. 13, 15, “until we all”—(the apostle here speaks in the name of the whole church, including all, whether Jews or Gentiles who believed in Christ)—“come (εἰς τὴν ἐνότητά) to the unity of the *faith* and of the *knowledge* of the Son of God, to a perfect man, even to the measure of the stature of the fulness of Christ. That we may be no longer children tossed and whirled about (περιφερομενοι) by every wind of doctrine, by the sleight or (χυβεία) gambler-like arts of men, and by cunning craftiness, whereby they lie in wait to deceive; or literally, by craftiness, formed into a subtle method of deceit: but that (as faithful ministers) speaking the truth in love, we may make all the

(*t*) καταρτιζέιν, *katartizein*, from κατα, *kata*, intensive, and ἀρτιζώ, *artizo*, I fit.

members grow in Him who is the Head, even Christ. (u)

Who can read these verses without arriving at a solemn conviction of the value of *the Truth* as it is in Jesus, and of the supreme importance of the full and perfected *manifestation* of that truth for the maturity of the christian church? Under this impression, it will materially assist our inquiry to look back and ascertain the actual state in which that church had been placed, up to the time when this and the other epistles of the new testament were committed to record. That state had been a mere *novitiate* in the truth. The church of that day was composed, as is well known, of converted Jews and Gentiles—both classes emerging from the dimness and prejudices of their peculiar systems, and both as yet but in the *childhood* of their christianity. Judaism, which,

(u) I will here set down the impartial comment of Macknight, whose translations I have freely used above.—He paraphrases the 13th and 14th verses thus. “These supernaturally endowed teachers are to continue in the church until being fully instructed by their discourses and writings, we all, who compose the church, come through one faith and knowledge of the Son of God to perfect manhood as a church, even to the measure of the stature which, when full grown, it ought to have, so that the church, thus instructed and enlarged, is able to direct and defend itself without supernatural aids. So that, having recourse at all times to their writings, we may no longer be children,” &c.

though a divine religion, was only adapted to one stage of human developement, had been made, from human abuse, a pretext for the proverbial shortsightedness and bigotry of its adherents; and the Hebrew ~~christians~~, whose minds, prior to their conversion, had been so long stiffening in the mould of their own exclusive system, were notorious for the difficulty with which they were brought into the liberalities of gospel truth; whilst on the other hand, the converts from Gentile heathenism had just emerged from a condition of rayless ignorance, which the inspired writers describe by the emphatic epithets of "darkness" and "night." Both Jews and Gentiles, therefore, had many errors to forget, and almost every element of truth to learn. And from whence were they to be taught? Not from the same complete standard of truth which *we* possess, *because very little of the new testament was then in existence*; and the canon of its sacred books, instead of being perfected, which was not the case till nearly a hundred years after the birth of Christ, was scarcely begun.

In proof of this, I refer to the chronology itself, of the new testament scriptures. The period at which miraculous agency was at its meridian, was that in which St. Paul wrote his first Epistle to the Corinthians, in the xii. and xiv. chapters of

which he gives the well known description of that agency. That Epistle was written in the year of our Lord 56. Now, as the gospel according to St. Matthew was written A.D. 64, that of St. Mark in 64,—St. Luke in 63,—St. John in 68,—the Acts in 64,—the Epistle to the Romans in 58,—the second to the Corinthians in 57,—that to the Ephesians in 61,—to the Philippians in 62,—to the Colossians in 62,—the second to Timothy in 61,—to Philemon in 62,—to the Hebrews in 63,—that of St. James in 62,—the first and second of St. Peter in 64,—the first of St. John in 80,—and his second and third, between 80 and 90,—that of St. Jude in 65,—and the Revelation about 95 ;——it will be evident that of the whole canon of the new testament, only the Epistles to the Galatians, Thessalonians, and first to Timothy were *then* in existence ; and *these*, judging by the nearness of their dates upon that period, were not, it is probable, as yet put into circulation.

Take these facts with you to the study of the interesting paragraph now under consideration, and its meaning cannot be misunderstood. Before the existence of that *complete Record of Revelation* which subsequently became the inheritance of the church, the flock of Christ were to be instructed and edified in the faith and knowledge of the Son of God, by the in-

strumentality here specified ; by men who were literally inspired, and who delivered as they were moved by the Holy-Ghost, the faithful sayings of God.

Man's knowledge of the divine *will* can only be the result of *Revelation*. Now, *our* acquaintance with that will is derived from revelation as a *written* word ; *theirs* was communicated by the *spoken* word. The same SPIRIT in both of these ways has announced the same TRUTH.

Thus, as a century had nearly or quite elapsed before the most important portions of the *scriptures* were in circulation, or even in existence, the wants of the church were supplied by oral messages from the Almighty, communicated through these confessedly temporary media ; and instead of the complete record which is given *us* for doctrine, reproof, correction and instruction in righteousness, she was informed and edified by the living voice of apostolic preaching and prophetic oracles. But, when the standing and immutable manifestation of the whole counsel of God was complete and had received its sealed and everlasting registry in the BIBLE, the *temporary* vehicles of inspiration were laid aside, AND HAVE NEVER BEEN RECALLED.

Nor is it at all probable they ever *will* be : since their restoration would argue a deficiency in the existing revelation, and



the necessity of an *addition* to *that* which God himself has pronounced to be *complete*.

As to the restoration of the *apostolate*,—if it be true, as we have seen, that its functions involved the duties of publishing the truths of christianity, for the first time in their fulness, to mankind, and of promulgating the laws and institutes of the christian church,—and if both of these duties were *fully performed* by the venerable men who were expressly called to the office by Christ himself, and abundantly furnished for it by his Spirit,—then their office can never be revived; because its restoration would involve,—that new doctrine, or “another gospel,” was required, and that a new code of holiness was to be made binding on the church.

A desire to see the apostolic office literally revived, is therefore, a desire to meddle with the ancient land-marks of truth and of duty: the removal of which is explicitly prohibited by Jehovah, who has threatened to palsy the hand that shall be outstretched to touch them; and a desire is it, to receive, or to communicate, ‘another gospel,’ the bearer of which, be he angel or man, it is declared shall bear upon his brow the ANATHEMA of God! (x)

“Ye are built,” says, the voice of inspiration, addressing the whole christian

church,—of all climes, and all ages,—“ye are built upon the *foundation* of the apostles and prophets, Jesus Christ himself being the chief corner stone.” (y) Their offices therefore can no more need restoration, than the foundations of christianity can require to be relaid. To attempt the one is to tamper with the other.

There are many other considerations drawn from the nature of the office itself, which lead to the same conclusion. If for instance it was one of the essential duties of the apostles, to testify *the resurrection of Christ*, as those who had “*seen*” him alive after that event,—then their office must necessarily have become extinct upon their personal decease, and can only be restored by *their* re-appearance from the dead.

And that we entertain no other convictions upon the subject, than those which were cherished by the sacred twelve themselves, is evident from the fact that they made no provision for the perpetuation of their office, *as apostles*. (z) They ordained a *ministry*, which has outlived successive empires, and will still continue till the close of ages, to evangelize their

(y) Eph. i. 20. (z) The election of Matthias does not militate in the least against this statement, since whatever opinions we may entertain on its validity, it took place before the actual commencement of the apostolic career.

generations, and to feed the ever-rising flock of Christ;—but they could neither multiply their own number, nor invest successors with either their prerogatives, or their name; which, as, one after another, they finished their course, ceased for ever to have existence, except as immortalized in the sublime and everlasting monuments of the christian scriptures and the christian church.

A wish for the return of the days when instead of the contemplation of perfect and immutable truth on the pages of the Bible, we could listen to inspiration as it flowed from the lips of apostle, prophet, or evangelist, results from mistaken views of the relative advantages of the two modes of communication, and of the states of the church to which each is peculiar. The advantage is not on the side of the primitive christians, but on *ours*, and that immeasurably. *Had they the presence of the Spirit of God?* So have we! Let infidelity and fanaticism give alike their blasphemous denial to this statement, as they may,—we repeat it.—The church of Christ, minished and brought low, as her numbers have often been, has ever enjoyed that presence. To deny this, is to pronounce christianity a failure; since the departure of the Holy Spirit, and the final extinction of the church, would transpire together. (a) But let it be proved that

(a) “Ubi ecclesia, ibi spiritus.” Ignatius.

the Son of God has ever had a church upon the earth, and it is proved that such a church has ever had the *Spirit*, who was promised to abide with it for ever. Blessed be God, that promise has never failed ; and the Holy One of Israel is now with his people, as the fountain of their illumination, their holiness and their peace. Again, *had the church of the first age the possession and the power of offices and gifts of office suited to their day?* So have we, in exact suitableness to ours. Notwithstanding the appalling unfaithfulness of many : unfaithfulness which demands most penitential acknowledgement—stone blind, and base of heart must the man be, who will deny the existence in the christian church of the present day, of much that indubitably attests the presence of a bounteous God : the increasing thousands, for example, in the holy ministry, who are giving proof of their vocation to, and endowment for it, by the same divine Spirit who called and qualified the first heralds of the cross, and the unnumbered multitudes besides, who, to a degree unprecedented in the previous history of christianity, are diligently and SUCCESSFULLY engaged in spreading the light and life of scriptural piety through the land, and through the world. True it is, that theirs is not, in the ordinary sense of the term, a *miraculous* agency ; because a

miraculously endowed ministry was only a temporary means to a permanent end,—the communication and confirmation of the gospel. That end has been accomplished, and the means which were adapted to it have been removed, and are not likely to be recalled.

Or lastly, *had the earliest converts to christianity the knowledge of the will of God by inspiration?* So have we; yea, and more abundantly;—since *we* possess what *they* had not, the completeness of its finished record. The vision of our faith is aided, not, as in their case, by momentary illapses of light, but by the steady illumination of that resplendent blaze of truth which burns in the temple of the church, from age to age, till the day-break of eternity, and the vision of God! *We* have the knowledge of his will, not by detached and occasional responses of the celestial oracle, but in the inheritance of the full and finished “volume of the book” which the pen of inspiration has inscribed, which miracles have sealed, which the noble army of martyrs have attested to the death, and which omniscience and omnipotence have preserved amid the combined and incessant efforts of earth and hell for its destruction; the word of the Lord, which liveth and abideth for ever; the key of a providence which is over all, the utterance of a love

which encircles all, the gospel of a redemption which throws open the portals of eternal life to all,—and the mandate of *Laws* which have a claim upon the being of all, *Laws* which emanate from Deity, and therefore

Which, not like those by feeble mortals given,  
Buried in dark oblivion lie,  
Or, worn by time, decay and die,  
But bloom eternal like their native heaven !

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works. (b) And so fully capable is it of answering these ends, that either to add unto, or abstract from, its contents, is a sin, respecting the guilt and direful penalty of which, revelation has pronounced its most solemn warnings. So that in the possession of the scriptures, and the agency of a converted, heaven-called, and heaven-aided ministry, the christian church has all the substantial advantages of the early saints, with many more which they had not. We, as they, enjoy the privilege of communion with men of in-

(b) A passage which, when rightly understood, affirms that the written word is given us for the same ends as the ministry of apostles, prophets, &c., &c., was given to the church of the first age. Compare it carefully with the text. Vide also Note P.

spiration, whenever, with wakeful spirit we approach its records; and hold converse with holy messengers from the throne of God, no longer, it is true, “men of like passions with ourselves,” but sainted beings, who, in the living registry of their inspiration, as well as in their personal experience, “have put off flesh and blood,” and have become immortal;—with the choir of the prophets, and the fellowship of the apostles, in their various and sanctified gifts;—with the eloquent Ezekiel or Isaiah, the profound and argumentative St. Paul, the instructive St. Peter, the practical St. James, or the seraph-minded St. John! Nay, FUTURITY, which to the view of early believers was curtained in clouds and darkness, has been laid open to *ours*;—and when we listen to the last announcements of prophecy which are given in the Apocalypse, we may hear the angel-voice which says, “The Lord God of the prophets hath sent me to show thee the things which must be hereafter, and which must shortly be done.” (c)

With these convictions of the fulness, sufficiency, and perfection of the written oracles, the consistent christian desires no other revelations, whilst he cannot but look upon all modern pretensions to them, with wonder and pity. He regards such claims as having a direct tendency to bring

genuine Christianity into disparagement, to advance, eventually, the cause of infidelity, and to accomplish the purposes of that fallen spirit from whom they come. Having “tasted the old wine he desireth not the new, for he saith, The old is better.”

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*From all blindness of heart, from pride, vain glory and hypocrisy; from envy, hatred and malice, and all uncharitableness;*

*From all sedition, privy conspiracy and rebellion, from all false doctrine, heresy and schism; from hardness of heart and contempt of thy word and commandment;*

*From all evil and mischief; from sin, from the crafts and assaults of the devil, from thy wrath and from everlasting damnation,*

GOOD LORD DELIVER US!

FINIS



## SUPPLEMENTARY NOTES.

## NOTE A, page 6.

I refer here to the attempts which, at that time, were being made by the Irvingite teachers in Falmouth, to disrupt and destroy the Wesleyan society in that town, for the purpose of erecting (to use their own phraseology) a true church with the stones thereof. Those attempts were made, not only by public appeals, characterized by the peculiarities of the sect, not excepting a full measure of calumnious abuse of the Wesleyan, and other Ministry of the town, but also in the way of private and domestic solicitation.

Efforts of an unhallowed and disgraceful nature have *since* then been made, by *another* party, who did us the *honour* of a visit, for the purpose of engaging the society here in the satanic project of "revolutionizing methodism, or of abolishing and laying it in ruins."

The manner in which the Wesleyans of Falmouth maintained their INTEGRITY amidst these unprovoked and dishonourable attacks upon the *doctrines*, first, and then upon the *discipline*, of their body, has increased and confirmed the respect and affection which, *before* the application of these trying tests, I had learned to entertain for them, and shall never cease to cherish.

In the first paragraph of the exposition, there is an allusion to the "heresies of ancient times." There is much in what is called "Irvingism," to remind us of more than one of these. Their doctrine of the necessary depravity of the flesh of Christ savours strongly of the old *Gnostic* tenet, that every thing material was essentially evil; or in other words, "that evil resided in matter as its centre and source." (a) COLERIDGE well designated the Irvingite doctrine "absurd."—"For how," asks he, "can there be a sinful carcase?" (b) That great and good man did not, however, as it appears to me, present a correct view of this dogma, when he represented it as merely teaching "that his (Christ's) humanity had a *capacity* of sin;" for so had the humanity of *Adam*, *before* the fall, or that disastrous event had never transpired.

The following things (says Mr. B. J. Newton, in a tract which has been circulated in Falmouth,) should be carefully remembered:—

I. That, the persons who claim to be apostles, were writers in the *Morning Watch*, which maintained the same heresies as Messrs. Irving, Erskine, Campbell; and that these writings have never been recalled nor disowned.

II. That, *these utterances in power* from two reputed prophetesses, declared Mr. Irving's doctrines to be, in general, well pleasing unto God.

III. That these doctrines are still taught by those who are sent out as teachers. I was myself told by one of the teachers in Falmouth, that, "there was that in the flesh of the Lord Jesus which needed to be kept in a continual state of death"—And the two teachers in Dublin, when pressed with the words "yet without sin," uniformly say, that they are not intended to qualify the former part of the sentence.

IV. I have now before me an Irvingite tract, just published, in which it is said that there is no difference in *kind*, between our Elder Brother (meaning

(a) See Mosheim, Hist. 1. 109. (b) Coleridge's Table Talk.

the Lord Jesus) and ourselves ; but only a difference in degree ; viz. in the degree in which he possessed the Spirit.—Which, if it were true, would of course entitle us to the name of Emanuel.

¶ In a work published by Mr. Irving long after the gifts were in London, and after he was the angel of the whole church there gathered, he says, “There is NO OTHER work of the Son in the flesh, but this ; he took our nature in its fallen state, and redeemed it into the immortal state ;” and, in the same he adds :—“The duty which the Christian people owe to their ministers, who, in the general assembly did give their condemnation of this doctrine, is in their several parishes to go boldly in and ask them to their face, if they believe that Christ came in the flesh, and had the law of the flesh, and the temptations of flesh to struggle with and overcome ; and if they confess not to this doctrine, to denounce them as denying the Lord that bought them, and as wolves in sheep’s clothing.”

The resemblance between the Newman-street system and the ancient *Montanist* heresy, must be acknowledged by all. *Eusebius*, in the fifth book of his history, chapter fifteenth, describes it as follows —“Moreover that adversary of God’s church, (who hates goodness and makes mischief his chief delight,) omitting in no wise, any ways or methods of treachery towards men, caused new heresies to grow up against the church, the followers whereof crawled like venomous serpents, all over Asia and Phrygia, and boasted that Montanus was the Paraclete, and that the two women, Priscilla and Maximilla, his companions, were his prophetesses.”

In the next chapter, the historian, for the communication of further information upon this subject, quotes an author of an earlier day, whose name has not come down to us, who describes Montanus, as “one, who by reason of his immoderate desire after, and love for, the chief place, gave the adversary an entrance into himself, and was filled with the devil, and being on a sudden possessed with a furious and

frantic temper of mind, became perfectly mad, and began to utter strange and barbarous expressions, foretelling what was to come. (d) By this art, or rather by this method of subtilty and mischief, the devil plotted destruction against those who were disobedient to the Lord's premonition, (Matt.xxiv, 23) and being undeservedly honoured by them, he excited and enkindled their minds, which had forsaken the true faith. For he stirred up two other women, and filled them with a counterfeit spirit, so that they, like the forementioned persons, uttered extravagant, foolish, and strange expressions; and those who delighted in, and boasted of that matter, that spirit pronounced blessed, and puffed them up with the greatness of the promises. Sometimes, also, making use of conjectural and credible arguments, he condemned (rebuked) them publicly, that so he might seem also a reproving spirit. Those few who were deceived were Phrygians. But this insolent spirit *taught them to revile the whole church under heaven*, because this spirit of false prophecy received neither honour from, nor found any entrance into it,—the church."

The supporters of the Newman-street delusion defend the character of Montanus. We do not wonder at this, since, to condemn him, would be to pass sentence upon themselves. But the ancient church at large condemned him,—as may be seen from the testimonies adduced by the Rev. Mr. Goode. I find, also, Mr. Irving himself, before the complete unfolding of those monstrous extravagancies an adherence to which separated him from the Scottish church, speaking of him in unqualified terms of reprobation. Commenting on our Saviour's language John xvi. 13, in the way of paraphrase, he says: "All the truth which I have taught you he (the

(d) I quote at present from the English Translation, in folio, printed at Cambridge, in 1692. There is another translation, with the original in the margin, in Mr. Goode's work on Modern Claims, &c., where the reader will also find the judgment of christian antiquity on the awful errors of the Montanists.

Holy Spirit) shall bring to your remembrance, he shall water and fructify the seed which I have sown ; and what I dimly set forth in parables, he shall make bright as the noon-day. And he shall show you things to come ; before they come to pass he shall give you timeous admonition by means of the ministry of the word, and in the observance of my holy ordinances. He shall glorify me ; for he shall receive of mine and shall show it unto you ; adding nothing new of his own, for the fulness of wisdom and knowledge is in me, for the fulness of the Godhead is in me. *And if any one come in the name of the Spirit, setting aside my ordinances, or superseding any thing which I have commanded, or pretending to further revelations (as MONTANUS Mohammed, and others) they are liars and blasphemers of the Holy-Ghost, and shall perish in the unpardonable sin.*" (e)

The adherents of the church in Newman-street object, it is said, to the name of *Irvingites*. The name, however, is well known to have been connate with the sect, and has ever been the designation by which it has been known in all places south of the Tweed. Could the present writer have found a name by which they would at once have been as easily referred to, he certainly would not have employed that which they seem so disposed to cast from them. The title by which they announce themselves as "*the church*," i.e. the *only true church*, I could not conscientiously employ as descriptive of them. To do that, would be not only to partake of their own absurdity, but also to sin against the whole generation of the children of God.

I would take the present opportunity of saying, that whilst in common with the church at large, I deplore the lamentable aberrations of the late Rev. EDWARD IRVING, as a *divine*, I entertain, with all who either knew him, or are acquainted with his writings, the most ardent admiration of his magnificent powers of intellect, and his child-like benign-

ity of heart. I am not ashamed to say that I look back upon the few opportunities I enjoyed of personally listening to his astonishing eloquence, as interesting and never-to-be forgotten epochs of life; and never can I think of him but with the conflicting feelings which his early promise of vast usefulness, for which he was qualified by such splendid and gigantic powers, and his distressing and comparatively short career, must inspire. Those who are acquainted with the real history of that career, well know that the destruction of that lovely character was begun by *flattery*, and consummated by *fanaticism*.

I have now before me a letter, written by a gentleman who had enjoyed much of Mr. I's intimacy, to another, who had been also his personal friend; and extract, upon the last mentioned topic, the following sentence:—"I will advert to what makes my heart bleed during the time I think of it:—the death of our dear brother Irving. *I know the doubts of the work, with which his mind was torn, when I was with him. I believe the contradictions and hindrances, the confusion and increasing doubts, hastened his dissolution.* Had it been the work of God, who more devoted to it than he? He was promised a place and an office in it, not only prominent, but early, and yet he is gone."

"The first time (says another friend of his) that I saw Irving, was six and twenty years ago, in his native town, Annan. He was fresh from Edinburgh with College prizes, high character and promise. Nothing but joy, health, and hopefulness without end, looked out from the blooming young man . . . . The last time I saw him was three months ago, (in 1835) in London. Friendliness still beamed in his eyes, but now from amid unquiet fire; his face was flacid, wasted, and unsound; hoary as with extreme age, and (at the age of 42) he was trembling over the brink of the grave." (f)—PEACE TO HIS MEMORY!

(f) See a paper in *Fraser's Magazine*, on the death of Mr. Irving.

## NOTE B, page 2.

"*The unity of the spirit.*"—The most sublime idea of the church is that given by the scriptures when they describe it as the temple and habitation of the living God. The same truth is elsewhere illustrated by the representation of the church as a body, which, though composed of different members, is vitalized and actuated by one life. It is this which renders the people of God, though "scattered o'er all the earth," one brotherhood. "In spite (says Mr. Irving) of diversity of place, and diversity of tongue, and all other diversities, they will come, under the same formative principle of life, to feel and to maintain a unity with one another; a unity, though not a uniformity. That mother of harlots would have uniformity of language, uniformity of dress, uniformity of rite and ceremony. And the same craving for uniformity wrought havoc first in the Presbyterian Church of Scotland, and the next in the Episcopal Church of England, at the hands of one another, and hath left them in an unfriendly and unbrotherly attitude to one another. Uniformity of appearance, or even of gift, is not of the essence of unity. The one formative life of the body doth not shew itself in making all the members uniform in shape, or in use, but, contrariwise, all diverse; and this diversity it is which shews the unity of the life. The life is proved not to be in the hand, by finding that it is also in the foot; not to be in the eye, by finding that it is also in the ear. But if the life exhibited itself always in one form, and in one use, then should I be led to suppose that the life lay in this visible form and particular use. And accordingly where uniformity is absolutely insisted on, the life is lost in the form, the spirit in the letter. Not, therefore, I argue, in uniformity will the unity shew itself, but rather in a diversity, all tending to the observance and obedience of the same head." And again. "The spirit of uniformity I regard as the

greatest antagonist to the spirit of unity. Uniformity is unity, turned into an ido'. (g)

How different these truly Catholic sentiments from the fierce bigotry of the Newman-street Apostles, Evangelists, &c.—who argue, that uniformity is *essential* to the true church, and that all religious communities, who will not adopt the discipline and ceremonial which *they* have thought proper to prescribe, must speedily perish and disappear. We must not wonder, after all, at their rejection of the name of *Irving*.

NOTE C, page 14.

Psalm lxxviii.—The literal reading of the received Hebrew text, when translated is, the chariots of God are two myriads of thousands doubled: the Lord is with them (as at) Sinai in holiness. Our translators appear to have followed the version of the lxx; who have, *The chariots of God are—μυριοπλασιον—myriads multiplied, or manifold—even thousands of happy ones—χιλιαδες ευθηνουντων*. The probable reason of this difference is, that the lxx. read *shááunon*, “qui omnibus bonis abundant,” instead of *shinan*, repetition, as in the present text. Hence *Jerom*, “*Millia abundantium*.” Both the Syriac and the Chaldeæ Targum, countenance the rendering of the lxx. The reading of the Targum is curious. “The chariots of God are myriads double, in flaming fire; two thousand *angels* draw them. The majesty of the Lord reposes upon them, upon Mount Sinai, in holiness.”

NOTE D, page 18.

Ο γαρ καταβας, &c. “He who descended, is evidently the same who, when above, by becoming incarnate, descended to the earth, and dying, went down to the grave. He is the same individual person, and not divers persons.” THEOPHYLACT, on the place.

NOTE E, page 24.

Sanctum sanctorum typus supremi cæli fuit. Heb.

(g) Irving, on the Revelation, p. 213 and 215.



ix. 24. Ibi enim 1. Perfectissima sanetitas, Isa. lxiii. 15. 2. Dei Thronus, Isa. lxvi. 1. 3. Incredibilis gloria, Psalm viii. 1. cui nullum hujus loci aurum æquipari potest. 4. Res per arcam, propitiatorium et cherubim, cæteraque quæ iis aderant, significata, Heb. xii. 22—24.—WITSIUS—De Tabernaculi, Mysteriorum lv.

Comme le ciel est le véritable sanctuaire de Dieu, représenté par le lieu Très-Saint, qui étoit autrefois dans le Tabernacle et dans le Temple, ou le souverain sacrificateur entroit, pour faire aspersion sur l'Arche du sang de son sacrifice, il falloit que Jésus Christ y entrât afin d'y faire un mystique et spirituelle aspersion du sang de sa croix sur le Père Éternel; d'est ce que l'écriture sainte appelle son intercession, la deuxième fonction de son sacerdoce.—CLAUDE Traite de Jésus Christ, Tom. 2, 457.

#### NOTE F, page 40.

Among the various, and in many instances, fanciful, reasons which have been assigned for the *number* of the apostles, the most rational appears to be that which is drawn from the fact of their original mission to the lost sheep of the house of Israel. "Since it is manifest, says Moshien, from the words of our Saviour himself, Matt. x. vi, that he intended the number of the twelve apostles as an allusion to that of the tribes of Israel, it can scarcely be doubted that he was willing to insinuate by this appointment, that He was the supreme Lord and High Priest of those twelve tribes into which the Jewish nation was divided." There is an opinion, by no means ill grounded, that this number was never increased. The apostles, in one of the last announcements of the Revelation, chap. xxi. 14, are still mentioned as *twelve*. Hence it has been thought that the person who really took the place of *Judas*, was not *Matthias*, but *St. Paul*. The former, indeed, is stated to have been "*numbered* with the eleven apostles," but the word rendered *numbered*, merely refers to the *manner* of *his election*, by the decision

of "lots," and may be more correctly translated, as meaning that he was associated with the apostles *by ballot*,—determined, if we may judge from the term employed in the original, by the use of small pebbles. See A. Clarke, on the place. Macknight (Essay 1) thinks that in this affair, the disciples "acted not by the direction of the Holy-Ghost, for he was not yet given to them, but merely by the dictates of human prudence, which, on that occasion, seems to have carried them too far. No man, or body of men whatever, could, by *their designation*, confer an office, whose authority bound the consciences of all men, and whose duties could not be performed without the gifts of inspiration and miracles. To *ordain an apostle*, belonged to Christ alone, who, with the appointment, could also give the supernatural powers necessary to the function. Some time therefore, after the election of Matthias, Jesus himself seems to have superseded it, by appointing another to be his apostle and witness, in the place of Judas."

NOTE G, page 44.

The paraclete, *παράκλητος* is not only a comforter as rendered in our version, but also "an advocate, and a counsellor."

NOTE H, page 44.

Inspiration of the apostles. DWIGHT has given an excellent compendium on this subject. Syst. Theol. 2, serm. 48. 49. They testify,—that the Holy-Ghost descended on them, as Christ had promised;—that the gospel which they preached was revealed to them by God,—which they declared, for this reason, to be the gospel of God and of Christ;—Whilst they wrought innumerable miracles to prove its truth. Their inspiration, he states, consisted in the following things:—1. That they received immediately from God every part of the christian dispensation which they did not know by

other means. 2. In the same manner, they were furnished with a foreknowledge of future events. 3. In things which they did otherwise know partially, the deficiencies of their knowledge were in the same manner supplied. 4. Those things which they had once known, and which were parts of the christian dispensation, were, by divine power, brought distinctly and fully to their remembrance. 5. They were directed by the Holy-Spirit to the selection of just such things, and such only, and to precisely such a manner of exhibiting them, as should be true, just, most useful to mankind, and most agreeable to the divine wisdom. 6. That each one was left so far to his own manner of writing or speaking, as that the style was strictly his own, and yet, that the phraseology used by him in this very style was so directed, and controlled by the Holy Spirit, as to lead him to the most exact and useful exhibition of divine truth; his own words being, in this important sense, words not devised by human wisdom, but taught by the Holy-Ghost. 7. Each inspired man was, as to his preaching or his writing, absolutely preserved from error.

NOTE K, page 48.

The apostles have originally communicated, or materially explained, many doctrines and precepts, which were either omitted or partially communicated by the writers of the old testament, or even by the ministry of Christ. See a long catalogue of particulars in illustration, in Dwight, ser. 49, vol. 2.

NOTE L, page 57.

*Binding and Loosing*, (Matt. xvi. 19, and xvii, 18) as LIGHTFOOT proves from the Rabbim, were used in the sense of authoritative prohibition and permission. To *bind*, was to declare that any thing was unlawful to be done; to *loose*, to declare that any

thing may be lawfully performed. The same author understands, by the remission and retaining of sins, John xx. 23, the power, (exclusively possessed by the apostles,) of life and death, and delivering over to Satan.

St. Peter's custody of "the keys," as Bishop HORSLEY observes, "was a temporary, not a perpetual authority: its object was not individuals, but the whole human race. The kingdom of Heaven upon earth is the true church of God; the christian church, which is represented in this text, under the image of a city, to be entered only at the gates. Under the Mosaic ceremony, these gates were shut, and particular persons only could obtain admittance, — Israelites by birth, or by legal incorporation. The locks of these gates were the rites of the Mosaic law, which obstructed the entrance of aliens. But after our Lord's ascension, and the descent of the Holy-Ghost, the keys of the city were given to St. Peter, by that vision which taught him, and authorized him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission, the great apostle applied the key, pushed back the bolt of the lock, and threw the gates of the city open for the admission of the whole Gentile world, in the instance of Cornelius and his family."

NOTE M, page 86.

Agitation of professed Prophets. How similar to the effects of ancient demon-inspiration. — In the Cumæan Sybil for instance, as described by Virgil,

Cum Virgo, poscere fata  
Tempus, ait : deus ecce, deus cui talia fanti  
Ante fores, subito, non vultus, non color unus,  
Non comæ mansere comæ ; sed pectus anhelum,  
Et rabie tera corda tument majorque videri  
Nec motale sonans ; afflato est numine quando  
Jam propiore dei. ÆNEID VI.

Aloud she cries  
This is the time ! enquire your destinies !  
He comes ! behold the God ! Thus while she said

(And shivering at the sacred entry staid)  
 Her colour changed ; her face was not the same ;  
*And hollow groans from her deep spirit came.*  
 Her hair stood up ; convulsive rage possess'd  
*Her trembling limbs, and heav'd her lab'ring breast.*  
 Greater than human kind, she seem'd to look,  
*And, with an accent more than mortal spoke.*  
 Her staring eyes with sparkling fury roll,  
 When all the God came rushing on her soul

DRYDEN.

At phœbe nondum patiens immanis in antro  
 Baccatur vates, magnum si pectore possit  
 Excussisse deum, tanto magis ille fatigat  
 Os rabidum fera corda domans fingitque premendo,

ÆN. vi.

*Struggling in vain, impatient of her load,*  
 And lab'ring underneath the pond'rous god,  
 The more she strove to shake them from her breast,  
 With more and far superior force he pressed ;  
 Commands his entrance, *and without controul,*  
*Usurps her organs,* and inspires her soul.

DRYDEN.

SMITH, of Cambridge, in his learned ' Discourse of Prophecy,' alluding to this subject, says that one main characteristical distinction between the prophetic and pseudo-prophetic spirit, is that the prophetic spirit doth never alienate the mind."

As instances of the false-prophetic spirit acting in an opposite manner, as above, he refers to the Pythian prophetess, as "described by the scholiast upon Aristophanes' Plutus, and by Lucan, as being filled with inward fury, while she was inspired by the fatidial spirit, and uttering her oracles in a strange disguise, with many antic gestures, her hair torn, and foaming at the mouth. As also, Cassandra, is brought in as prophecying in like manner by Lycophron. So the Sybil was noted by Heraclitus, "as one speaking ridiculous and unseemly speeches with her furious mouth." "This," he adds, "was cautiously observed by all the primitive fathers, who hereby detected the impostures of the Montanists, that pretended much to prophecy,"

## NOTE N, page 111.

It is a shrewd remark of PIERRE DU MOULIN, that the papists have made modern miracles to be marks of the true church; whereas Christ has warned us against them as the signs of the *false* church: referring to Matt. xxiv. 24., 2 Thess. ii. 9., Matt. vii. 22. (h) The Newman Street gentlemen, however, have not *yet* arrived at this distinction, so ardently desired, and so fully expected.

I transcribe the following passage from the appendix of an abridgement of Mr. Baxter's narrative, which was recently published at Falmouth, by Mr. B. J. NEWTON. "In a letter recently written by Mr. Baxter to Mr. A., who claims to be an apostle, — Mr. B. earnestly presses on Mr. A., to remember the full conviction with which they all received the declaration, that apostolic powers would be first given; and men having the full power of the Spirit, would make the circuit of the earth, and prepare the Saints, who would be translated at the end of the period mentioned—(viz, in last July.) "This," says Mr. Baxter, "was declared, was believed in, and waited for.....and all your churches (as you call them) were summoned for Sunday, the 14th July. Now my dear brother, I appeal, as enlightened by the Spirit of Christ, to tell me whether you believe there has been any fulfilment. Mr. F. candidly says No!—but that you still wait for it:—that the twelve of you who are named apostles, were on the 14th July last, commanded to go down to Albury, and wait there until the 11th August, when you are to return to the church in London, and the Lord will grant that outpouring which has been hitherto withheld. Try the Spirits,—let this adjourned day be the test—but if on the 11th of August, you and

(h) Miracles qu'on fait aussi estre marques de la vraye Eglise, lesquels Jesus Christ met les derniers temps pour marques de la fausse. Ainsi (adds he) dès le temps de Tertullian les heretiques se vantoient de faire le plus de miracles."

DU MOULIN, Bouclier de la Foy. p. 400.

your brethren are as powerless, and as little like the apostles, as at present, what then will you say?"

"It hardly need be said that the 11th of August has since passed; but that the claims are still unabandoned."

The Rev. H. McNeile, in the work already quoted, refers also to "the signal and disgraceful failures which have attended certain attempts" at miraculous operation. He appeals to the case of "the poor gentleman who was carried from his death-bed to a prayer-meeting in order to be healed, and carried back again to die."—Another of the Rev. Clergyman's parishioners was given to understand by "certain gifted visitors"—that if she had faith she would be well, but that her illness was sinful, as it was occasioned entirely by her unbelief. One of the visitors then prayed with her "in the Spirit," as they told her—i. e. the Holy Spirit (according to their profession) uttered the request for the patient's recovery; merely using the lady's organs of speech. *The patient however died.* "Sir, said she, to Mr. McNeile, on one of his pastoral visits to her—does not the Spirit make intercession for us, according to the will of God?" "Certainly" replied he; "the words you use are the words of St. Paul," "Then Sir," added she, with most conclusive reasoning, "it cannot be the Holy Spirit in that lady, for she prayed for me that I might recover immediately, and I am no better."

So much for the miraculous credentials of "the only true church." And yet, notwithstanding these truly humiliating circumstances, how ridiculous, or rather how awfully instructive the spirit and bearing of these persons. The pages of the "Morning Watch" as well as the occasional smaller publications which have emanated from the party, teem with expressions of a spiritual pride, and a malignant disdain of all but themselves who bear the christian name, which both astonish and disgust. Thus, by way of specimen;—Of churches who do not admit their claims, it is said by one of these calumniators—"On

their preachers the word of the Lord is come to pass, and they are blighted; no spiritual children are more begotten, the ordinances no longer convey life; the streams are turned to blood; and the reservoirs produce nothing but noxious reptiles. They who still attend the preachers have complained to me of their being altogether altered, both in matter and manner, for which they are unable to assign any cause. *WE have the mind of Christ* (i) *AND KNOW ALL THINGS*, (k) We therefore know it is because his word of judgment has gone forth upon them: the East wind from the Lord has blighted them."

This characteristic language is from "a Narrative of the circumstances which led to a setting up of the church of Christ at Albury;" at which place it has been repeatedly proclaimed, that "out of *that* (the Irvingite) church, there is, and *can* be, NO SALVATION." See M'Neile.

In the same spirit of arrogance another of them, in the Morning Watch, writes as follows: "For I maintain, that when all the testimony of the word of God upon this, or any other point, establishes such or such a probability, and invalidates its contrary, then, inasmuch *as we possess the knowledge of all things*, and possess no more than probability, that probability is a truth. (l) Again, "I know not (says this finished exemplar of christian humility.) I know not why we should not rule the stars and their systems, and preside over their politics too." (m)

We wonder not therefore that such men as these, should attempt to drive the ploughshare of ruin through existing and peaceful religious communities, nor affirm as they repeatedly have, that the setting up of their "church" has sealed the doom of all existing churches, which do in fact, from thenceforth, *become synagogues of Satan*. Whilst their uniform cry

(i) Query. (k) No: not even themselves. (l) M. W. No. vii. 507. (m) Ibid, 504.



wherever they come, is, "Cease ye from *man*—go no more to hear *man*, come to US and hear God." But enough of such distempered presumption.

NOTE O, page 116.

See 2 Peter i. 20, 21, where that apostle lays it down as a first principle, that no genuine or scriptural prophecy could proceed from the prophet's own knowledge or conviction, or was the offspring of calculation or conjecture, but that holy men of God spake as they were moved by the Holy-Ghost. *Επιλυσις* est *Interpretatio*; *ἰδια ἐπιλυσις* est *interpretatio nostræ mentis*, expositio cogitationum quas ipsi nobis formavimus. *Nulla vero prophetia est propriæ interpretationis*. Prophetæ non suæ, sed Divinæ mentis interpretes sunt. Non sua inventa aut commenta, sed Dei dictata hominibus exponunt.

WITSIUS *De Prophetia*. Cap. xi.

NOTE P, page 145.

Archbishop USHER, in his answer to a Jesuit, has collected some very valuable testimonies of the early Fathers on the *sufficiency of scripture*. That from BASIL, presents advice which many, in the present day would do well to adopt. "Believe those things which are written; the things which are not written seek not. It is a manifest falling from the faith, and an argument of ignorance, either to reject any point of those things that are written, or to bring in any of those things that are not written." (\*)

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It has been a source of perplexity to many, that some of the adherents of this strange delusion were persons of unquestionable piety at the time of their

(\*) Usher here quotes the 19th Homily advers. Calumniantes S. Trinitat.

adopting it. No fair argument, we conceive, can be drawn from this circumstance, in favour of the delusion itself, as it would apply to the extenuation of *sin*, as well as the vindication of *error*. *David* was unquestionably a truly pious man, but in an hour of unwatchfulness he fell into heinous sin; but who attempts to argue in favor of *adultery*, from the fact that a religious character was ensnared into its guilt? Yet the frequent argument for this delusion drawn from the *piety* of some of its partisans, is equally unwarrantable.

But is unquestionable personal piety a *guarantee* for the *infallible correctness* of its possessor's doctrinal opinions? What then are we to make of the fact, that some of the holiest men have held opinions which have been opposed to those as sincerely entertained by other men of equally undoubted holiness, by the whole diameter of truth? What Wesleyan for example doubts the piety of Whitfield? But who, from the circumstance of the good man's *piety*, would feel himself obligated to embrace his *predestinarianism*?

The above argument is generally propounded with a sort of flourish about the *superior holiness* of the parties who profess these wonderful doctrines. Now I am not disposed to deny that there may be—nay, that there are *some* among them, whose tempers, words and works, attest and prove them to be Saints of the Most High; but these are not the clamorous and *anathematizing advocates* of the scheme, and must be regarded I am sorry to say, as *exceptions* to the general character of the remainder. If “the fruit of the Spirit,” of whose ample and exclusive presence the latter continually boast, were *uncharitableness* instead of “love”—a *restless proselytism which delights in destroying the tranquility of christian societies*, instead of “peace,” *impatience* instead of “longsuffering,” *malignant arrogance and fierce disdain*, instead of “gentleness and goodness”—then would the whole christian church be con-

strained to yield their calumniators the palm of "superior holiness."—But till this be the case, "*holiness*" is not the proper name for such characteristics. The whiteness of such a state of mind, is the whiteness of the leprosy.

These painful sentiments are not the result of the present writer's observation only, as he finds that they exactly coincide with those which have been formed by others who, have had opportunities of very near inspection. See for example, the Rev. H. McNeile's convictions on this subject, as given in his "Letters," p. 124, and 126, or as quoted by the Rev. W. Goode, "Claims," page 248.

We believe there are many who are now involved in the delusions of this system, who will at no distant period, look back upon the time spent in such inthralment, with deep regret, and regard their emancipation from it, as a deliverance indeed. The influence of the system itself, is decidedly unfriendly to the culture of the bland and benignant dispositions so essential to real christianity. We have known some who once lived in the exercise of those dispositions, cease from their display, with a startling and preternatural suddenness, upon the adoption of these principles, as if in embracing *them*, they had come under the prompt dominion of a power which proves itself, by its blasting effects, to be the antagonist of "the mind which was in Christ." The deliverance of these otherwise estimable persons from such a state, will be a 'great salvation;' the bestowment of liberty upon the captives, and the opening of the prison to them that are bound.

FINIS.

## ERRATA.

- Page** 5, for *transfomed*, read *transformed*.  
16, note, del. Psalm lii.  
18, for *Nazarine*, read *Nazarene*.  
26, note, for *Agu.*, read *Augustus*.  
34, note, for *Verlerum*, read *Veterum*.  
ib. — for *of name*, read *of the name*.  
38, note (r) supply—*apostles of the churches*.  
40, for *Legates*, read *Legati*.  
53, line 8, supply *that*.  
54, for *Senecca*, read *Seneca*.  
70, for  $\tau\iota\mu\iota$  read  $\tau\iota\mu\eta$   
76, note, for *H*, read *F*.  
83, line 21, for *gives*, read *goes*.

